

# THE CHINESE RECORDER

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## SOME SIGNS OF THE TIMES

### EDITORIAL

### DISILLUSIONMENT PASSES.

**Faith Conquers Disillusionment.** Disillusionment hardly ever means total spiritual loss. It is the lowest level to which a reawakened mind drops before it aspires in new ways. It is thus usually a preliminary to reconstructive thinking. It arises in the destruction of an old structure of ideas to make way for a new one. Nevertheless the dust raised by the downfall of the old structure floats around in a mist through which all feel their way with uncertainty. For some time Christians in China have been suffering from disillusionment. Even now uncertainty as to how Christianity may or should develop in China remains evident. Nevertheless the dust raised by the collapse of old ideas or systems of procedure is settling. The darker aspects of the mood of disillusionment are passing. Now even though the true Christian may suffer from disillusionment he never loses faith. Some weaker Christians do, it is true, lose the road obscured by the mist of disillusionment. But at no time during recent disturbing years has Christian faith lain supine.

**The Clearing Mind.** Yet we are glad to be able to note the signs that it is gripping its task anew and with a clearing mind. The last National Christian Council Meeting, for instance, was marked by a reconstructive determination. It sought not to measure the damages of recent years but to align Christian forces

for new duties in future years. We note, too, a new articulation of mind around the old problem of the financial life and relationships of the Chinese Church. Christian leaders are now seeking how they may work with the National Government and not how they may avert attacks. This is due in part to the fact that the Communists and the "Narrow Nationalists," who appear to have been in the main responsible for the anti-Christian movement, have lost influence and are therefore quiescent. It is also due to the fact that in spite of still widely prevalent banditry and many unsettled political issues an opportunity for political and social reconstruction has undoubtedly opened. In addition we feel that the sufferings of the Chinese Christians have driven them to dig deeper into their spiritual resources as one result of which hope has again become dominant. Many tangles within and out of the Church call for attention. Nevertheless disillusionment is passing. Christian faith is taking a new hold on challenges bigger than it ever grappled with before.

### EXPLORING CHRISTIAN UNITY.

**Unity Halts.** At the moment the progress of Christian Unity in China seems to hesitate: interest therein has lost somewhat of its insistence. The Church of Christ in China has proved the possibility of real interdenominational union. But in contrast there are the "connectionalist," groups, like the Methodists, who are finding the desire for unity satisfied in their relation to world-wide denominations. Then there are the China-centric groups, like the Anglicans and Lutherans, who are building up organizations around their own ideals and are to some extent "connectionalist" also. Of the Congregationalist groups some are connected with the Church of Christ in China. Most of the Congregationalists, however, are not linked up in national organizations of their own in China. In these groupings thus appear three major momentums, connectionalism, denominationalism and unification. All these momentums have speeded up during the last decade or so. There is, it is true, considerable unity in such national organizations as the National Christian Council and educational and medical organizations. They are all building up a cooperative or functional unity.

**Primary Need in Secondary Place.** But it is also true that none of the organizations listed above are *getting together* at present for the express purpose of furthering Christian Unity on a wider scale than now exists. While, therefore, Christians in China are moving towards each other functionally, ecclesiastically they are moving in parallel if not divergent lines. The denominations as such in general show a weakening of the urge to Christian Unity. A primary need of the Christian Movement in China is, therefore,



slipping into a secondary place. The National Christian Council, by reason of its constitutional limitations, cannot discuss questions of faith or order. The Chinese Christians have no national organization through and in which they might articulate their mind thereon. Furthermore while many Chinese Christian leaders are vitally interested in the general question of a closer and more visible Christian unity they are doing little to discover what type of unity they need or should have. The promotion of Christian Unity has, therefore, generally speaking, reached a point of rest while at the same time denominational momentum tends to speed up. That is the actual situation.

### **New Exploration Needed.**

If this situation is allowed to go on unchallenged it will increase the difficulties in the way of setting up the unity so many desire. Obviously a new approach is called for. It is a problem of reconstruction that calls for attention. *Extensive* cooperative thinking on the problem must be set up. Must we have a *new* organization, free from both denominational tendencies and restrictions as to the discussion of faith and order, to do this? Not necessarily. What we do need, however, is a method that will induce all or most of the Christians in existing groupings to think more deeply into the problem. For this we need desperately a pamphlet which sets forth all the aspects and ramifications of the problem and that might be used widely as a basis of study. This is, we admit, a large order, especially since such a pamphlet must not be propagandic. But the problem is also a large and urgent one. Why could not the National Christian Council prepare such an unbiased study pamphlet? Having thus started such a process of cooperative thinking we might well wait to see what would develop spontaneously therefrom. But such cooperative thinking would push the subject of Christian Unity past its present point of rest and also start another momentum of interest that would at least balance the rising one in denominationalism. Let us start to find out what kind of Christian Unity the *Chinese Church* needs. That is the next step in the exploration of this essential need. At present we are in danger of halting in a great adventure!

### **SELF-HELP IN THE CHINESE CHURCH.**

#### **Some Necessities.**

The *West China Missionary News*, October, 1928, contains an interesting article on the problem of "Self-support in the Chinese Church." We wish we could reproduce it, but space forbids. Furthermore much of it is appreciative and critical comment on articles recently published in the *CHINESE RECORDER*. It contains, however, some additional ideas which we herewith pass on in abbreviated form. The writer, Rev. R. O. Joliffe, suggests that "formal methods of a legalistic nature" such as the cutting off of grants,

should be abandoned as they have not "necessarily proved successful in encouraging giving in western churches." He feels that we must instead "appeal to the higher motives" which have been "productive of self-sacrifice in the home lands." He also points out that "there seems to be a misunderstanding or a wide divergence in the approach of Chinese and missionaries" to the problem, which misunderstanding is "a constant menace to good relations." All this is profoundly important. Attention is also drawn to the lack of adequate training of the Chinese Church in this regard and to its weak appreciation of the principle that financial responsibility for the ministry rests directly upon those whom it serves.

Mr. Joliffe then proceeds to outline four principles which have to do with the "sowing process." First, the Chinese Church must be *encouraged* in the "Grace of Christian Giving." The members must understand its *necessity*. Simply to reduce foreign gifts will not do this. "Present gifts," he states, "from western churches are too small rather than too large." Second, there must be a *world-wide appeal* which will raise the question to a loftier spiritual level. This appeal must be "big enough to visualize and symbolize the whole sweep of our Christian objectives." This appeal he would base in "the sacrifice demanded in the practical application of Christ's way of life to all the needs of the world." He might and should, we think, make this more specifically applicable to life in China. Third, the equality of Chinese churches must be recognized by western churches through their "grants-in-aid" coming to the work and the ministry (of the Chinese Church) through its real laity. Western churches must cease to pass over "hand-outs." They induce Chinese Christians to do no more than accept and strive to live up to the low estimate of themselves involved therein, whereas "nothing develops character like high expectations." Fourth, there is need to set up "an open, frank and deliberate process of *education* as to the meaning and purpose of the whole matter." The basis of this education should include the views of the Chinese as well as those of western churches. "The measure of gifts from the West is not what the Eastern Church wants but what the West can do." This does not we must point out, however, obviate the possibility of western economic aid and standards being unnecessarily great or high for the Chinese Church. So that after all its economic needs as measured by the Chinese Church must be a large factor in this situation as well as those of the economic strength and obligation of the West. As a matter of fact both should share in the economic sacrifice involved to the limit of the strength of each. In view of what has been said above we should view the financial problem of the Chinese Church in terms of *self-help* rather than of *self-support*. For obviously under the principles outlined this latter term is somewhat confusing. To define and formulate this new approach clearly is the next needed

step. Such frank discussions as that referred to above are a distinct help to this end.

### NEW CODE OF MISSIONARY ETHICS.

#### Modern Missionary Ethics.

The Gospel does not change, but the conditions and methods of applying it do. Among other things, therefore, modern missionaries are beginning to search for a new code of ethics for the relations between religions. Dr. A. J. Fleming, Professor of Missions in Union Theological Seminary, New York, has given much time to this search. In consequence he presented the outline of such a code of ethics to the last Institute of Pacific Relations. Two sections of this new code have special significance for present conditions in China. We accordingly reproduce them hoping that our readers will comment or write articles thereon.

#### Propagation.

Systematic effort to propagate by solid methods any opinion, creed, or practice which is sincerely believed to make for the enrichment of life, or to share those values felt by anyone to flow from his religion, should be recognized as proper. Some indication as to what is meant by solid methods is given by the following:

(a) *Expressing contempt for another religion*, the abuse and misrepresentation of it, or intentionally setting a light value on its attainment is *wrong*.

(b) The use of material, medical, educational and economic means, not to secure converts, but as advantages which can be secured only on condition that the people in question listen to the giver's message is *questionable*.

(c) The use of material, medical, educational, and economic means in such association with a religious message as to act as attractions, but so as to leave listening to the message effectually optional is *permissible*.

(d) Dependence on the example and fruitage arising from one's religion (e.g. the disinterested relief of human sorrow, suffering and needs, and all noble, joyous and unselfish living) with the definite concern that others, seeing this as the natural expression of one's religious life, may be drawn to one's source of life and power, or for no other reason than that such kind of life is deemed by one to be highest, is *proper*.

(e) Special privileges in behalf of the aggressive adherents of any religion should consist only of those freely granted by the people to whom they go, and not wrung from them by the superior physical force of governments.

(f) Indemnities for losses of life and property suffered by the aggressive adherents of any religion may be received when freely offered as a voluntary expression of the sense of human justice, but should not be claimed or forcibly collected.

**Conversion.**

The right of conversion, if properly conducted, from one religion to another should be granted.

(a) The use of physical force, persecution, threats of loss, veiled coercion, or undue pressure to secure conversion is unethical.

(b) The use of political, social, educational and economic inducements to conversion in such a way as to amount in practice to bribes is to be deprecated.

(c) Detaching a person from one or more of the groups to which he belongs (family, caste, clan, tribe, village, religious body) under the motivation of merely increasing the numbers under one's religious label is unworthy (i.e. proselytization in its worse sense). Such detachment of a minor without consent of the parents is also unworthy.

**THE PRACTISE OF TOLERANCE.****Study****Differences.**

Tolerance is never easy in practise. But the need for it is ever with us: for every age has its "liberals" and "conservatives." These two viewpoints are evident in Christian thinking in present-day China. There are those who ardently desire a new normalcy; others seek to retain the old. Between these left and right wings of desire are all shades of interest and hope. In general the advocates of a new normalcy are juniors and the protectors of the old normalcy seniors. Yet there are senior missionaries who are quite modern in their ideas and juniors who are medieval.

**Promote Common Values.**

Many of the junior missionaries feel that the older mission ideals and machinery are ready for the scrap-heap. Many of the senior missionaries do not agree with this because they do not think the time has come to change. Both are, as a matter of fact, troubled by uncertainty as to how they should fit either their old or new ideals into a situation that to-morrow is different from what it was to-day. There are also more difficult controversial problems. There are far-reaching implications in the attitudes to all these issues. We do not wish to settle them. But what shall we do? What can we do? We can of course make each one of them a *casus belli*. But is it worth while? When an issue does become something to fight over it often congeals into an adamantine imponderable. Had we not better apply the difficult virtue of tolerance? How might this be done? Only by the practise of *cooperative thinking*. Such cooperative thinking always reveals points of agreement and often lights up common values obscured by the conflict over the issues. Then, too, we should always guard against confusing a suspension or even difference of judgement with essential sincerity and loyalty to Christ. Having gone that far we should search for the things that can be done together. These are never few or unimportant. The situation calls for the practise of tolerance in and through cooperative thinking.



## My Hopes For The Chinese Church\*

H. T. HODGKIN

**A**S this is likely to be the last opportunity I shall have for some time of speaking to an annual meeting of the National Christian Council I wish to utilize it by dealing with some of the problems now challenging the Chinese Church and indicating some of my hopes for its future. In so doing it may be necessary at times to speak quite pointedly and without all the qualifying phrases that one sometimes inserts.

One cannot speak at a time like this upon the situation in the Church without glancing for a moment at the significant position in which China is to-day. With what high hopes we have seen the success of the Nationalist Movement; what great opportunities open to-day before those who are leading it; how many aspirations and expectations are in the air, seeking fulfilment through these leaders! In this period of national reorganization, with the achievement of unity in the country, with a new impetus towards economic development, with great possibilities of advance in the educational field, with the problem of making new laws and establishing new customs, with the hope of finding a solution to China's international problems, what may we not expect as we look forward for the next ten or twenty years? Whether these expectations will be fulfilled or not, none of us can with certainty say; some may doubt, and some may fear, but all must hope with an unspeakable eagerness and long to help in some measure in the realization of that hope.

In relation to this critical and hopeful time in China's life, what are we to say about the Christian Church? What are our hopes for it and how may they be realised? Looking back upon recent years, and looking forward to the near future, I should like to speak of four aspects of the Church's life in which I especially hope to see marked progress during the next few years.

First, *I hope to see the Christians of China more deeply and truly unified as one body in facing their splendid opportunity.* The progress made in this field during the last few years has been phenomenal. The grouping of large numbers of Christians in national churches has been a most significant feature of the last decade; the fuller understanding that is coming through the work of the Continuation Committee and the National Council; closer cooperation between Chinese and foreigners;

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

the power to act and speak together on great issues; in all these directions steady advance has been made, but there is need for a much greater one, and it is immensely significant that at this time the Jerusalem Meeting of the International Missionary Council has so clearly indicated that the Churches of the West are looking to China and other eastern lands to show the way towards solving some of the problems created by our divisions in the West. For the Chinese Church to achieve this greater unity three things seem necessary:—

(a) *A deeper spiritual appreciation of one another.* There is very grave danger of over-emphasizing sectarian and sectional points of view. We become so convinced that we are right and the other wrong that we do not take pains to understand what is the real strength of the other's position. While overcoming the evils of denominationalism we must remember that some of these great divisions in the Christian Church stand for values which we cannot set aside save at our peril. If the Church is to become more deeply united, the members of one group must make a greater effort to understand the point of view of other groups. It was said by a Chinese who attended the Annual Meeting in 1927 that foreigners seemed better able to understand the Chinese point of view than *vice versa*. I am not prepared to say that this is true. In the past I am afraid that we from abroad have expected our Chinese friends to understand us and to accept our ideas and methods, and have often failed to make the effort necessary to understand them. But this effort is required on both sides. This is true of groups which are called by sectarian labels, or by the titles "old" and "new," or whatever other classification is used within the Church. Through doing things together, through retreats, through unhurried conference where we try to bring into our final decisions the full weight of each personal group and are conscious of divine leadership, great progress can still be made in this field.

(b) *We need also a clearer understanding of the basis of unity.* If China is to make her contribution to the problem of uniting the Christian forces, her Christian leaders must think very deeply about the basis on which Christian people can be united. Are we content to follow the line of the World Conference on Faith and Order, trying to reach an agreement on a form of words and an ecclesiastical polity, or must some other line be followed? Underlying this problem is the question of authority. The Church of Rome has tried to establish authority through insisting on that of the Church as centred in the Pope. The Reformed Churches have emphasized the importance of the Bible, and there has been a danger of using the Bible in a mechanical way as an external authority imposed upon people by an arbitrary divine decree rather than as one which appeals to men because of its inherent

truth and rightness. Others have claimed that the sole religious authority must rest in the individual and in his personal sense of divine guidance. These face an ever-present danger of becoming a law unto themselves, considering themselves and their own immediate group to be infallible, either because they have a particular interpretation of the Bible or because they have a particular type of religious experience. I do not believe that we are intended to rest in infallibilities, whether Pope, book or individual conscience. We have again and again to turn back to Christ as He reveals Himself through all these channels, the Church, the written word, the individual conscience, and as in each of these ways, He comes to us with His own ever-fresh authority. How is this, if it be the *true* basis of authority, to be made effective as a means of binding Christians together, either in China or elsewhere?

(c) *We need also a growing power to act together.* It is this, perhaps above all others, that is the contribution of the Council to the Christian Movement. As we act together we lose that sense of fear that someone may be trying to put something over on us; that constant critical attitude, watching not for what people say so much as for what they omit to say; that tendency to put the worst construction upon the actions and words of others. In common work we find that we can give one another credit for generous feelings. We find in a great adventure that we are thrown together because we so intensely need one another; we feel our way towards a unity that is not that of stagnation but of an organized life, ever growing, ever meeting new problems, ever seeking and finding the guidance of the Holy Spirit.

*I hope, in the second place, to see a Church that is becoming an increasing power in the life of the nation.* The advance made in this field during the last ten years has also been truly wonderful. When we think of the number of Christian men who have been and are serving China to-day, when we realise their influence in such matters as the suppression of opium, the attempt to deal with labour problems in a constructive and Christian way, and so forth, we cannot be too thankful for what, small though it be, the Christian Church has already contributed to the life of China. I feel nevertheless that in this field also there is room for great advance. This will perhaps come chiefly in three ways:

(a) *It will come through persons*, as has already been indicated, through men and let us hope increasingly through women who will enter the public service, whether in local or national government, who will stand out before people as witnesses for something which they have gained from Christ, a power to work together in real cooperation, a trustworthiness which will mean that they are turned to instinctively for positions of trust, a vision to see the real needs of the people, a

determination to put principles before personalities, a great patience in dealing with the many intricate problems that they must try to solve. Through persons who have learned the meaning of truth, who show purity of life and steadfastness of purpose, the Church will, I believe, increasingly serve the nation.

(b) *Through corporate witness.* Already on questions such as treaty revision and opium suppression the Christian Church has made its witness. How many more such questions are still needing a clear and persistent witness from the point of view of that value of personality which we find supremely in the life and teaching of Jesus! I hope this witness will be made more clearly than ever before in relation to social and industrial questions, in relation to the family life, in relation to international matters, and in many more fields. Perhaps I may add one word on the last of these questions.

China, as we all know, has had great philosophers who have seen that results could be achieved by methods other than the use of violence, who have appreciated the power of patient endurance and the steadfast and unobtrusive maintenance of right. The Chinese people, in their common life, have learned much of what it means to live together in the closer quarters of the family or village, adjusting their lives to one another so that they may live harmoniously. The nation, as we know, is passing through a period of intense nationalism. For the Church there is an opportunity to show in the words of a great English woman, nurse Cavell, that "patriotism is not enough;" to help to draw out of this nationalism a sense of what China has to give to the world so that she may become an important partner with other like-minded nations in laying the foundations of international peace. I desire more than I can say that the Christian Church in China may be able to take a forward position in relation to this tremendous human need and that as Chinese Christians think into and through the moral implications of the Gospel they may realize that one of these is that for the Christian man war, under all circumstances, is forbidden. As Christians maintain this witness in the world they will, I believe, do more than can be done in any other way to banish from humanity the dreadful spectre of war, an enemy of the cause which the Church exists to serve.

(c) *We must also have a Christianity that is rooted in China's past.* Many Chinese Christians to-day are thinking deeply on the relation between Christianity and China's own cultural heritage. This is indeed a goodly one, and as the Christian Church strikes its roots deep into China's past, as the Chinese leadership in schools and colleges becomes effective, as stronger men and women come into the work of the Church, so, I believe, we shall be able fearlessly to examine into these questions. The Church will find a new ground of stability as she prosecutes this



study by combining the great moral ideas that have grown out of China's own life with the fearless spirit and the deep religious conviction of the Hebrew prophets, all brought to their highest through experience of God in Christ. In this way I believe that the Chinese Church will become in the nation a power for stability amidst all the changes and conflicting theories that are sure to come in the future as in the past. Only as she is deeply rooted in the past will she stand without wavering the many shocks that are sure to come.

Third, *I hope to find the Church in China becoming increasingly a field for the exercise of the finest gifts and energies of the best Chinese.* I am afraid there is some truth in the thought that at the present time new ideas have come into the Church, as into other fields of life, more quickly than methods have been adapted to meet them. There is a certain rigidity in church organization, there are certain ruts into which we have fallen in our methods of worship, in the constant reiteration from the pulpit of the same old platitudes, in the methods of organizing the Sunday School, and in many other ways, which give to a large number of young people who are interested in Christianity a sense that the Church is unresponsive to new ideas and that through such an organization they cannot express the best that is in them. I greatly desire to see the Church recognizing and boldly meeting this situation. I want to see it finding a larger field, especially for three classes:—

(a) *For women.* The place now given to women in the Church seems to me altogether inadequate. A growing respect for womanhood and an ever-enlarging appreciation of her contribution to the national life is to be seen outside the Church perhaps even more than inside. What are we really doing about it? The training for women workers in the Church is hopelessly inadequate. Too often they are not expected to be able to bring to bear upon the problems they have to face as good a mind as the man can. The result is that they are trained along obscurantist lines. We must take very seriously indeed the question of the work of women in the Church and their adequate training for it. The Church in the past has led in the education of women, and perhaps in some sense is still doing so. But this is by no means as clear to-day as it was twenty years ago, and unless the Church in China finds a larger place for women, gives them encouragement and adequate training and puts confidence in them for large service, it will lose what so many of the Churches of the West have lost, because some of the best women have not found their field of service there, or, when they have found it have been cramped.

(b) *For returned students and other educated young people.* The other day I was told that something like five hundred returned students, who have been connected with the Christian Church, are in Peiping

to-day unrelated to any Church and not putting their strength into the Christian Movement. This is only typical of what one finds in other parts of the country. In some ways, it seems to me, that this is a simply desperate situation! How many thousands of young people have been trained and brought to a level of intelligent interest in the Christian Gospel and in the things for which Christianity stands, in many cases brought to a definite decision to give their lives to Christ, and then allowed to drift out and away from Christian influences, thus becoming lost to the Church at a time when she so tremendously needs them. The Church needs to realise that her Gospel must be given in a way which will make an appeal to the mind of the modern man, that we must show how Christianity touches all parts of life, and that it is progressive in an intellectual as well as a spiritual way. The Church to-day is not in many places a field in which the finest energies of this class of young person can be adequately given. It repels rather than attracts.

(c) *For lay workers.* Is it true, as a number have been feeling that the Chinese Church has too largely taken over from the West the assumption that in every church, to be fully organized, there must be a full-time minister of the Gospel? Is it clear that the minister or pastor should be just the kind of person that we in the West have so largely found to be helpful or necessary for our church life? Is it not true that a good many of those who have taken up this calling have slipped into a position of doing nearly everything themselves instead of drawing out the gifts of others? Do we not need to develop a better method of training the rank and file of the Church? Do we not need to study how they may be used to the full? Must we not realize that joining in the productive life of the world may be just as much a calling from God as the ministry of the Church? I want to see an immense increase of lay leadership and lay work in the Church's life, and I believe the minister can do no greater service than developing and organizing this so that, with the comparatively small amount of time which the lay workers may be able to give from week to week, effective service can be rendered.

Fourth, *I hope to see a more deeply spiritual Church.* This is a phrase easily used, but we must ask:—"What do we mean by it?" What do we mean by the spiritual life—not a separate thing from our ordinary life, but the relation of our every-day life to the eternal values that we find in Christ, living every day on a higher plane so that nothing we do can be dismissed as secular and incapable of being inspired by spiritual ideals. We have been accustomed to think of the ultimate values as being beauty, truth and goodness. How can all human life be related to these values which are aspects of the divine life also?

(a) *We need a greater appreciation of beauty.* We need time quietly to understand the meaning of beauty as it comes to us through ear or eye. But we need also to give ourselves to the *creation of beauty*. A life that is creating beautiful things for the delight of others has a spiritual significance. Above all, that beauty should be a beauty in our own inner life. Beautiful deeds, kindly and attractive words, beauty in our family life so that those who draw near to it are attracted; beauty in the life of the Church so that it wins not simply by the words uttered from the pulpit but by the relation of men and women one to another in the Christian family.

(b) *We need a deeper appreciation of truth*, the majesty of truth, its absolute claim upon us; that we cannot get away from it. There is no greater thing that the Christian schools can do for China to-day than to send out young people who realise that truth has a claim upon them; that they cannot dodge issues; that they must face facts. And we need to have those who *create true things*. The whole advance of science is a creative movement, and the seekers of truth in science and in religion are greatly in need of each other. We need to be creators of true ideas, resisting untruth, whether it comes to us in the foolish gossip about other people or in prejudices that make for international ill-will. We need truth in business, so that the Christian may be known to be an honest man of business. We need truth in the public life. As the Christian Church creates true personalities and true groups so its spiritual life is deepened.

(c) *We need a greater appreciation of goodness*; we need to be able to see it in others, whatever their name or sign. We are learning that goodness, wherever it is, comes from one source. We need to appreciate more deeply what goodness means as we see it in the life of Jesus, who perfectly reveals to us the divine standard of right. We need still more to be the *creators of goodness*, to be strong and pure in our own personalities, to have our relations with other men on a basis of love and good-will, to have a Church that stands for the working out of love not only within its own life but in its service to humanity, a love that spares not itself.

It is along such lines as these I believe that the spiritual life of the Church can be deepened. How many of its leaders even are conscious of weakness and poverty in their spiritual life! How many seem to have reached a point where they have achieved something and to stand still at that point instead of realizing how much still lies beyond in these various fields. The development of a deeper spiritual life in the membership of the churches will lead it out into many fields of service for the nation, and will surely mean also that many will be added to the Church, for they will see that God indeed dwells there.

How then may these ideals be realized? May I refer just to three directions which have been especially upon my mind?

(a) There is a need of *clear, constructive thinking* in relation to the issues that are facing us. It is impossible to over-emphasize the need for this in the Christian leadership of China to-day. As I go about the country I find many pastors and missionaries who have almost ceased to read, who are not adding to the material of their thought life; many who are confused and nebulous in their thoughts on the problems which face us to-day. Through clear thinking, and especially through thinking together in small groups, we come to vision. Of course, we need other things also, but I do not believe that great visions of the future are given to those who allow themselves to think in an aimless way about their problems.

(b) *There is a call for fearlessness creative action.* A church that hesitates upon the brink of great adventure is doomed to failure. There is a tendency, we know, in China as well as in other lands, not to make a clean cut, not to face exactly what is involved in a situation and take without hesitation and without looking back the absolutely necessary step. I believe that a church that steps out into the service of the world, taking the risks that are involved of soiling her own garments, of criticism from within or from without, of apparent failure, even of losing her own life, is the kind of church that China needs, and through such fearless action we may see the realization of some of our hopes.

(c) *Above all, we need dynamic prayer.* We need a church that really believes in God, and that has learned the secret of turning to Him and drawing upon the inexhaustible resources that are open to us in the spiritual world. I want to see a deepening of the worship of the church. I want to see more reverence in our church meetings. I would like to see a larger use of silence, well directed, it may be, and entered into by smaller or larger groups; silence wherein the will of God may be made known to men and we may grow into a sense of His presence and power. Through such dynamic prayer the Church may step out into some of these illimitable fields of service that wait for her entrance.

And before I close, may I add one word on the question of the missionary?

Am I going home because I think there is no more place for missionaries in China? Certainly not! What then can the missionary do? I think we may turn back to our three points, and we may say that if the missionary can humbly and patiently help along each of these three lines, his presence will be a great gift to the Church of China. If he can help towards clear thinking, towards defining the real underlying issues in any situation, especially as Chinese Christians to-day are



more and more being burdened with administration and in danger of sinking under its burdens, he will indeed be a servant of the Church in China. If the missionary can in his own life also be more fearless in his following of Christ, if he can live as one who takes quite seriously the demands of Jesus Christ upon him, living simply and sacrificially, and be prepared to take in his own life the risks of living according to the way of Jesus in a world where it seems as if such a life would lead to disaster—if he can do these things, he will indeed be a servant of the Chinese Church. And then, if the missionary is a man of prayer, if he knows how to draw out prayer in others, if there is the power of great stillness in his own life, if he has learned the secret of communion with God and can communicate it to others through a radiant personality, there is no doubt that he will be, in these momentous days, a servant of the Church in China. He will want to keep himself in the background. He will be willing to see others take responsibilities which he has borne, and quietly and unobtrusively to help them. He will be alert to see where danger lies and by a quiet word here and there help his friends to avoid it. Still more will he be eager to see where opportunity opens, and, in such ways as he may, help his friends to take the opportunity with courage and faith. These are some of the services which it seems to me open to-day for the missionary as the friend and servant of the Chinese Christian Church.

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## The Race Mind and the Religious Message\*

E. M. POTEAT

**T**HE reason for such a study lies largely in the fact that during the last three years conditions both in China and abroad have tended to retard all forms of missionary work. During this large movement in the Christian overture—a movement sometimes fortissimo and sometimes faintly pianissimo—there has been laid on us the responsibility of re-studying our task, and at the same time our enforced leisure has given us the opportunity for an unhurried evaluation of the total missionary task.

The aim of such a study is simply to ask the question "How does the race mind affect the content, the method of preaching and the manner of acceptance of the religious message?" It is only within comparatively recent times that the method of study in most fields of interest has become a genetic approach to phenomena. This method brings us the factors that have entered into the development of all thought, and as

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\*Summary of an address given before the Shanghai Missionary Association, October 2nd, 1928.

applied to Mind, makes possible an analysis of the factors that have entered into many of our mental attitudes.

It is necessary at the beginning, however, to ask if there is such a thing as "race psychology." It may be well to disclaim any attempt here to resolve the dispute between certain schools of thought which take opposite sides on this question. The provisional and tentative nature of modern psychology is at least an excuse for making interim observations which may, to be sure, share later in the adjustments that are almost certain to follow between the differing psychological schools. It is interesting to quote, in this connection, Dr. Charles Cuthbert Hall who says in his "Christ and the Eastern Soul"; "There should be certain characteristic modes of thought, objects of interest and points of view controlling Oriental mentality and thereby distinguishing it from that of the West." The explanation of the origin of these modes of thought etc.;—whether they be biological or cultural—is of secondary interest to the obvious fact that certain differences exist between races. Our concern is, of course, with the latter fact. Every race does seem to have a tacit consensus or agreement which makes it use largely one language, follow one general moral code and grade up or down to the same level of art and religion. It may be possible to look at a race as one would review army manoeuvres from a height. In such a prospect the individual soldier is lost in the mass; together the corps spread or concentrate, move in advance or retreat. A recent book—"The Mind and Face of Bolshevism"—shows how thorough-going is the assumption of mass-psychology that underlies the present social upheaval in Russia. To trace back to the roots these tacit agreements should be of interest and value. Professor Thorndyke reminds us, "That the behavior of man in the family, in business, in the state, in religion and in every other affair of life, is rooted in his unlearned original equipment of instincts and capacities" ("The Original Nature of Man"). Studies dealing with this aspect of psychology, are more and more being made. Dr. Hall quoted above, gave his two series of Barrows lectures in 1903 and 1907 in India from point of view. I refer the reader also to Dr. Rawlinson's recent book: "The Naturalization of Christianity", as a discriminating and rewarding study.

One is conscious, however, of real difficulties lying before one who undertakes such a study, and we would utter for ourselves certain words of caution. Any one fact may be so interpreted as to lend support to more than one or even opposite propositions. A penumbra of different opinions surrounds the core of every definitive fact. Hence one may be accused, while feeling along in a diffident and gingerly fashion, of being doctrinaire or dogmatic. Moreover, proper comparison of racial characteristics is an illusive and poorly rewarded business and too often appears invidious. Once more, China is so big and so old that she

offers unlimited and embarrassing wealth for study. We would focus, however, on the hinterlanders in this consideration, leaving out the new race with its interesting hybrid psychology that lives along the Chinese littoral from Hongkong to Dairen. Even then, in a land with so rich a heritage, so fecund a present, and so intriguing a future, any statement that is made is likely to have been true once, or to be obviously true now or probably true in the future. A nation so hoary and wide-reaching defies efforts of analysis or simplification. And finally, we would remind ourselves of that most subtle mental trick, that of rationalizing already established prejudices or opinions. If we can avoid this pitfall, we shall be indeed uncommonly fortunate.

May we undertake to point out certain possible psychological racial bases. Count Keyserling in his "Travel Diary of a Philosopher" foresees a synthetic religion in the future which will combine the aggressiveness of the American, the dignity of the Englishman, the conservatism of the European, the fire of the Latin, the stubbornness of the Levantine, the meditateness of the Indian, the practicality of the Chinese and the imitative genius of the Japanese. Such an amalgam may intrigue the interest of later generations, but we think we shall be safer if we still further limit our field to racial rather than to sectional or even national characteristics.

Let us suggest, therefore, certain possible racial characteristics, by way of example, keeping in mind that we shall no doubt be challenged by our environmentalist auditors! The negroid peoples are distinctively apathetic. We hope we do no injustice when we say they are indolent. As we understand civilization, they have developed no endemic type and their success with an alien culture, when left to themselves, has an interesting testimony in the experience of the United States Government in Liberia. Of the mongoloid peoples we would say they are characterized as frugal, phlegmatic, practical and resourceful. The Aryan (Indo-Asiatic) is mystical and contemplative. It would be interesting to inquire whether he has little to eat because he is speculative or is speculative because he has little to eat. We are not prepared to say in which direction the sequence runs. The Caucasians seem to be organistic, activist and explorative. It is of more than passing interest that the great explorers have for the most part been white men. Some have hinted that during the great age of exploration, the white women attained such domestic independence and authority that it made the life of exploration on the high seas, over deserts or through ice-fields strangely congenial to the Nordic husband!

Let us still further restrict our field and attempt to analyze comparatively the psychology of the Caucasian and the Mongoloid races.

1. White Race. The phenomenal growth of the white race in the last 500 years, before which time the Nordic was in numbers the

least important racial group, takes into account a wide variation in cultural strains and a fairly constant racial strain. It is now possible to point out with fair assurance of accuracy the cultural elements in the western mind. They comprise the Semitic, the moral culture of the Hebrews; the Hellenic, science and philosophy of the Greeks; and the Romanic, the legalistic culture of the Roman Empire. It is interesting to observe that two of these elements have their focus on society while one has an individualistic slant. The combination of these elements has resulted in a certain type of moral atmosphere and conscience in the West. Sin is an offence against God; the need for forgiveness is met by an elaborate ritual for securing it and religion is thereby given a distinctly ritualistic tincture. Hellas brought an inquisitive, impatient, investigative, exploratory mind—in a word, science, progress and imperialism. And by the Roman was bequeathed a love and genius for organization. Order was Rome's first law. Julius Caesar will forever be the proto-type of the organizing genius. Perhaps the idea of conformity to law was exaggerated into a "law for law's sake" attitude. Red tape is Roman. It is easy to see how the Emperors became deified. Apart from the ambitions of Nero and Caligula it was a brief transition from the supreme law-giver to the dignity of deity.

2. Yellow Race. We have here an extraordinary homogeneity in both racial and cultural strains. The great racial movement from Central Asia eastward, in the dawn of man's history, ended in the setting of a racial mold that for millenia has had minimal contacts with the outside world. Natural barriers aided immensely in its isolation. Hence, psychological inbreeding has made for a consistent type of character. The East has not been the scene of the convergence of cultures. Lao-tze has caught the genius of a race rather than created a philosophy.

Let us suggest then, the elements of the Chinese character.

1. As taught in the philosophy of Lao-tze: Be natural. This is not a spineless acquiescence or non-activity, but rather something superior to the sensuous and legalistic and speculative with which one must be *en rapport*. "To be rightly is more important than to do rightly." Lao-tze is the patron saint of individualism. Added to Lao-tze's philosophy, we have the belief, partly necessitarian, in the simple life, a belief which runs the whole length of Chinese society from the scholar to the farmer. This belief is the *modus vivendi* of pragmatism. We have then, humanism, plus pragmatism, of a highly specialized sort, or to put it in other words, we find a humanistic psychology in a practical milieu.

Let us illustrate: This humanism—the location of values in the human individual—finds expression in the Chinese concern for the observation of the amenities. The relation of man to man is of more



importance than of man to rule—the Chinese, 重情. We hear more about 難爲情 than we do about 反法. "Face" is the most subtle and highly refined individualistic humanism, quite beyond the powers of the westerner to fathom. We find little cohesion outside of family or clan and in these groupings organization is of secondary interest. We find limited capacity for, or interest in, organization. Business is often more a matter of personalities than of contracts. We find resolute non-interference in the affairs of other people, extending even to the discipline of children, as well as in matters of international interest. Patience! The prophecy of the Delphic Oracle that the man who untied the Gordian Knot would rule Asia, has been fulfilled, despite Alexander the Great's impatient and historic sword-stroke. The Chinese unties his knots with a delicate and unerring touch while the westerner forces majority opinion with his threatening blade.

His simple and pragmatic manner of life has testimonies on every hand; his clothing makes no demand for a different style in every garment; his family is simplicity itself with the father or eldest son as sole domestic authority; his educational system asked only for the commitment of the Classics to memory; his politics vested sole authority in the hands of an absolute monarch; his language is mono-syllabic; his religion is syncretistic (not because of the desire to organize but because of a tolerant attitude and an indisposition to investigate comparative values with a view to choice); his art is unembarrassed by the demands of the finesse of perspective, and his music is in monotone. In a word, the Chinese character is individualistic, self-controlled, simple, pragmatic, frugal, resourceful, possessing all the virtues of individualism and few of the vices of collectivism. It is of more than passing interest that the conflict of western collectivist ideals and native individualism is being fought out to-day in the affairs of the new government in Nanking.

3. We are ready now for an attempted comparison of the eastern and western mind.

Moral: Moses legislated for the Chosen People; Confucius legislated for the Superior Person. (Not that Confucius had no social ideals but that they were secondary. He had more to say about 君子 than about 社會). We refer again to the idea of Sin. In the West, it is at least, ideally, an offence against God. In the East, it is a breach of etiquette. Of the Five Cardinal Virtues, 1. Ren 仁 2. I 義 3. Li 禮 4. Chih 智 5. Hsin 信, possibly four are individualistic, certainly three. That there should be different moral standards under such conditions is inevitable.

Psychological: The easterner is the disciple for example, gun-powder, movable type, the wheeled vehicle, have passed from the simple utility of the East into the West where they became organized into the efficiency of high explosives, the multiple press, and modern machinery.

The easterner is wooed by simplicity, the westerner is wedded to organization. Witness how our passion for organization permeates our religion, our business and our government. The easterner is passive: the westerner aggressive. One can easily see how treaty obligations have been accepted by the passive and inscrutable Oriental at the insistence of the aggressive westerner, often without consciousness on either side, either of aggression or submission. The easterner is humanistic; the westerner legalistic. The May 30th incident is an illustration of how certain authorities preserving the sanctity of Law, violated the sanctity of Human Life, and these different emphases have to this day left the parties concerned in the settlement of the incident at hopeless loggerheads.

Space does not permit a further contrast along the lines of social structure and conduct, although the inferences are quite as patent as those mentioned above.

A young Chinese, with whom the writer was engaged in conversation on the subject in hand, summed the situation up in this quaint and discerning fashion: "The westerners are organized in their individualism, the Chinese are chaotic in theirs." Perhaps it may be better put thus: "In the East we see atomistic individualism carried to its extreme; in the West we see collectivistic individualism run riot." In his outspoken essays, Dean Inge says: that "America is *that* last refuge of individualism," a statement which we believe is intentionally ambiguous.

How does all this effect the religious message? Let us go back a step into another field. Simplicity is the ideal of science. It was Sir Isaac Newton who made the great discovery that "Nature does nothing in vain, and more is vain when less will serve; for Nature is pleased with simplicity and affects not the pomp of superfluous causes." It was this faith (this cosmic principle?) that was fundamental in bringing an ordered universe out of the complex and heterogeneous medieval world. And it is still the ambition of science to discover a simple mathematical formula that will encompass the behavior of the most remote nebula of star-dust and the most subtle human emotion within its statement.

Pragmatism is the method of science. The intellectual atmosphere of our time is scientific and while we must keep clearly before us the difference between the methods and the spirit of science, we must not forget that religion cannot escape the consequences following living in the atmosphere of the present day.

Simplification and pragmatization are congenial to the Christian message. Bishop Gore says: "Progress in religion is made by a reversion to the primitive and the original type." Jesus said: "Except ye turn and become as little children, ye cannot enter the Kingdom." And "Not everyone that sayeth . . . but he that doeth."

To the Oriental mind, the simplicity and practicality of the Christian message are obvious and welcome. But we have in the past twenty-five years brought to them a religion conditioned by every aggressive, activist, and organizing faculty of the western mind equally in the realms of finance, matter and method.

This brings us to certain *practical* questions. Obviously this is not the place for a full discussion of all the implicates of simplification and practicality. We shall refer, therefore, to only one, perhaps the most vexatious of them all. If the Oriental mind is to tackle the task of making the religion of Jesus a part of itself, it will inevitably approach it along the lines of its own simplification and its own practice. "Nothing can be more unspiritual, a more direct heresy against the Christ than to estimate the communion of a man's soul with God by his observance of modes and time of worship that seem natural to us." (Thom). Take for example the question of denominations. They may be defended historically and theologically but can they be defended practically and morally? Hear Dean Inge again: "To make these external classifications into barriers which cannot be crossed, is either an absurdity or a confession that the Church is a political aggregate." Is it not true that denominations develop a loyalty that goes easily into partisanship and an affection that passes into fanaticism at the slightest external provocation? A friend of mine, confronted with the proposal that his own denomination abandon distinctive denominational propaganda, observed that he would be willing to do so under conditions which would inhibit all other denominations from preaching their distinctive tendencies. He was answered with the simple Oriental observation that it would make no *practical* difference in any case whether the denominational emphasis was maintained or not! For, after all, what *practical* difference in *individual* character do the different emphases in form or dogma, which we guard so jealously, make? Is an American Dutch-Reformed Chinese any better as a citizen of the Kuomintang? Is a member of the Church of England or of Canada in Honan a better father in his own house? Is a Northern Baptist from Southern India any more at home in Central Asia.

If we agree that Christianity is primarily loyalty to a person and not to a form or a statement or an organization, then why is a contrary emphasis perpetuated? The late Josiah Royce said: "Loyalty to the beloved community is the characteristic Christian virtue." Should it be? Loyalty to Christ is natural and hard where loyalty to Calvin is artificial and easy. Do we seek for conformity or for originality? Is the Light that lighteth every man that cometh into the world different by being refracted through an eastern mind and broken into the soft suffusing tints of the Orient, or when passing through the western mind, flooding the Occident with the vivid colors of the West?

Religion presents itself, after all, under two aspects: An experience: a rationalization. To many the weakness of western Christianity lies in its over-emphasis on the latter. This criticism may not be just, but the fact that our Oriental brethren have not erred here, is not open to dispute. I once heard it said that Chinese Christianity must have its first Christian heretic before it will grow. I wonder! The Chinese emphasis on the experiential aspects of religion makes speculative heresy most unlikely. And since Christianity is an inner quality and experience, I must make myself willing to welcome the widest sort of latitude in the rationalizing process so long as the practical exemplification of it conforms to the form laid down by Jesus. Strange yet significant is the fact that the character of Jesus seems perfectly natural to races and nations whose tastes and aptitudes are dissimilar in nearly everything else.

And if, in the providence of God, He has given to one of the world's greatest people, this priceless treasure of simple-hearted practicality, shall we be distrustful of His Wisdom and its workings in the hearts of these, His people?

"At that time, Jesus spoke and said: 'I praise thee, Father, Lord of Heaven and Earth, for hiding all these things from the Wise (scientific) and Learned (organized) and revealing it to the Simple-minded; yes, Father, I thank Thee that such was Thy chosen purpose.'"

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## How Can the Church Help the Government

GIDEON CHEN

**I**N this period of reconstruction in China, it seems necessary for every organization to reconsider its bases, position, policy and program and see whether they fit in with the new national aspirations or not. Religious organizations are not excepted. If Christianity is going to make a real contribution to the laying of the foundations of a new China, we need to reconstruct our Christian faith, message, service and organization. In this article one aspect of the practical activities of the Church in China which calls for immediate attention and needs some discussion, will be briefly dealt with, namely, How can the Church help the Government?

The attitude of the Church in China towards the Government, generally speaking, falls under two categories, either an attitude of watchful criticism, or that of a passive indifference. What we need to-day is active co-operation in so far as it is practicable. The old fear of politics held by Church people ought to be put in the discard. The ordinary conception of the Government as something unholy ought to



be changed. Of course, we do not want to see in China a repetition of the history of the West, either in the form of state religion or of the papal control of the state. Nor do we desire to commit the Church to every policy or action of the Government. There is, however, one supreme task waiting for the Church in China to perform, that is, the purification of politics. Christian principles ought to be brought to bear upon political life in general, political methods and the politicians themselves. It goes without saying that the fundamental issues that lie at the bottom of Chinese politics to-day are honesty, trusteeship, integrity and loyalty. Without these imperative virtues no nation can be reconstructed on a sound and lasting basis. And these are the very things which the genius of the Christian religion can and ought to contribute to the political life in China.

So far so good, in general principle. But when we come to actual practice opinions differ, difficulties arise, fears and doubts come in. Where ought we to begin? How far can we go? For our present purpose we may tentatively classify Government activities into three types, (1) those of a "pure" political nature, (2) those involving moral-political questions and, (3) the religious-political problems. Perhaps it would be wise for the Church not to become involved in "pure" political activities such as finance, political systems, party affairs, etc. This does not mean, however, that Chinese Christians should not participate in them as citizens of the nation. The point is that the Christian Church as a religious institution ought not to be drawn into the whirl of political entanglements.

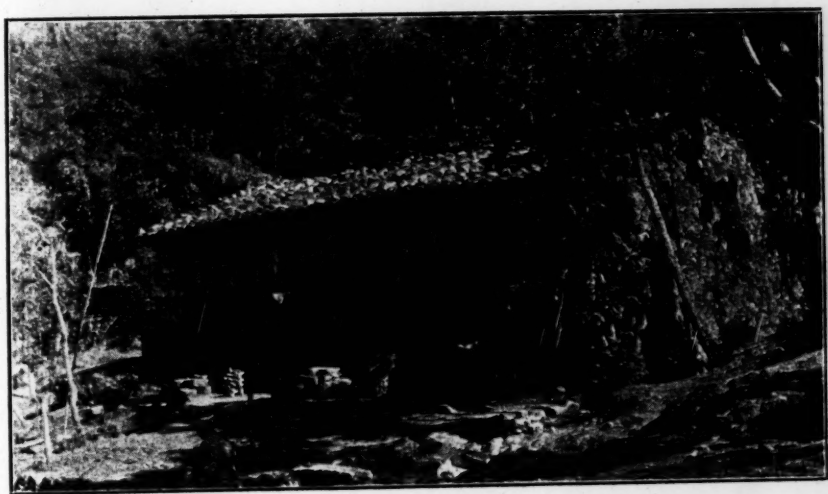
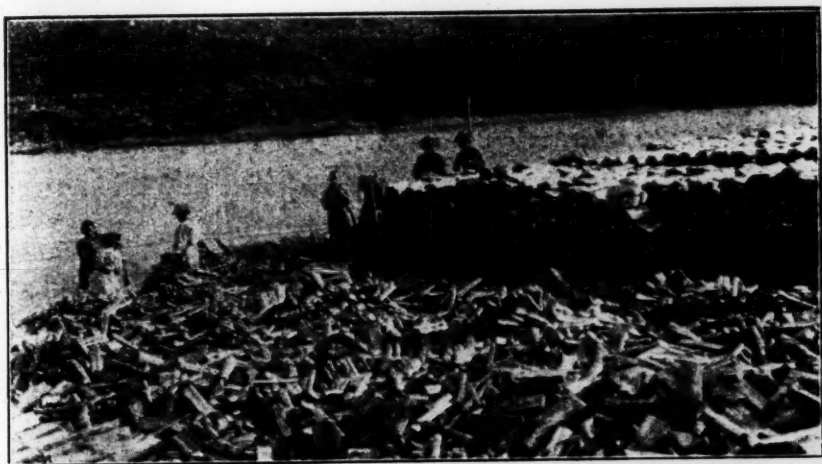
As to the moral-political questions, such as the complete prohibition of opium, the suppression of prostitution, the improvement of the lives of farmers and workers, mass education, the outlawry of war—on these issues the National Government in Nanking has declared policies and steps have already been taken to realize them. Are these not the very things which Christian Churches throughout the whole country have been sporadically promoting in the last few decades? If the Christian Church is sincere in its efforts for moral reform, now is its chance to help the Government carry out these programs.

A few simple and concrete suggestions as to what can be done by the Church in connection with these moral problems may not be out of place here. Take the policy of complete prohibition of opium, for example. According to the new law, "After March 1, 1929, all opium smokers shall be punished according to the 270th Article of the Penal Code. Any Government officer found smoking opium after the same date shall receive the severest punishment. . . ." "Any Government officer found to be engaged in the plot of secretly planting poppy or privately manufacturing, selling or trafficking in opium or encouraging other people in violating opium prohibition regulations shall be punished

according to the severest punishment laid down in the Penal Code." "All the local opium suppression bureaux (which are in fact opium tax collection bureaux!) shall be closed before December 1, 1928." Now the Church must use every means to make these regulations widely known and to arouse the public conscience in support of them. Then the Church ought to make provision in all church hospitals for the curing of addicts, using temporary quarters therefor if necessary. It has been reported that the breaking off of the opium habit without the aid of a Christian character is not an easy thing. The churches can also report to the Government violations of the prohibition regulations, if and when such happen to be known in their own localities.

With regard to the other problems also, a few suggestions may be of use. When the local government is launching a prostitution suppression campaign, the Church ought to see that proper facilities are provided for the unfortunate women concerned. Perhaps an emergency school for the prostitutes or the establishment or the extension of the Door of Hope may be necessary. Here again the changing of the heart and the determination of the will needs the help of the Christian religion. As to the improvement of the lives of the farmers and labourers, the Government initiative in promoting conciliation and arbitration as a means of solving industrial disputes, and cooperative stores, is plainly in accord with Christian principles. The Church ought to encourage its members to promote and participate in this economic betterment. No matter what the nature of the economic system or practice at the bottom of it there must be a personality which can be trusted. Of such personalities the Church ought to become a source of supply.

Now we come to the third type of political activities, the religious-political issue. Two things may be briefly discussed: one is religious liberty, the other, control of education. Looking at these issues superficially it seems that the Church ought to oppose the Government rather than to help it. But this means friction, not cooperation. Deeper thought will, however, not fail to reveal the truth that the best help one can offer is that given when the other party is going in the opposite direction from the helper. The Church could render no greater service to China than to challenge the local authorities to make sure that religious liberty as guaranteed in the Party platform, in the declaration of the People's Conference, and in the declared policy of the National Government, is respected and upheld. In the case of education, the solution perhaps will lie in cooperation between the Church and the Government. Let the Government help set the standard, method of teaching, and the curriculum of Christian schools. Let the Church teach religious subjects in addition to the required curriculum. The Church must face these issues courageously, even to taking a stand for principle if necessary. This is another way of helping the Government.



RURAL LIFE IN FUKIEN.



GLIMPSES OF PEKING.

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Let us conclude with these thoughts: political revolution without spiritual revolution is futile; religion, when it fails to influence politics is incomplete; the Church will be doomed if it fails to participate in the building up of a moral life for the nation, and is unable to turn out trustworthy personalities as witnesses to the faith in political careers.

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## Christian Education in China

HERMAN C. E. LIU

**C**HRISTIAN education has recently been severely criticized and has, in consequence, broken down somewhat. Many of its friends are questioning its future in China. "Is there still an opportunity for Christian schools? How shall we keep them Christian?" There is some basis for these questions. Full sympathy is extended to the questioners. But, is it not a long road that has no turning? Every cloud has a silver lining and these troubles that appear on the surface may be only a blessing in disguise, at least, partially. I believe that the disturbed conditions now existing are only a passing phase of the evolution of Christianity in China. The experiences of the past should be our guiding posts for the future. We have, to be sure, made remarkable achievements in the past. But have we not also made some mistakes? Let me first enumerate some of the general criticisms of Christian schools.

(1) Quantity vs. quality. Many schools have been growing up here and there, taking any and all students who applied. There has thus been a tendency to minimize the importance of the quality of our work.

(2) Ritualistic vs. spiritual. Much faithful Christian work has been done and many souls have been saved. But we have not given enough attention to the real spiritual life of our students. Many of the anti-Christians were formerly students of Christian schools!

(3) Self-centeredness vs. contact with society. Many are too much satisfied with themselves and their work. They have little or no contact with society. Consequently, Christian institutions are much misunderstood. When the crisis came, these schools found they had no friends who really understood the underlying purpose of their work and who were willing to support them.

We should take a lesson from the past and from now on emphasize quality and vitalized spiritual work. We should conduct our schools in such a way that they will maintain close contact with society. We have already made rapid progress along this line. But there is a great

opportunity awaiting us to improve the status of Christian schools in China.

Let me, in the second place, enumerate some of the hopeful signs in Christian education.

1. *The purpose of Christian work* is now better understood by the people. Formerly, they associated it with imperialism and "unequal treaties." After the turmoil, they realized that the missionaries are, after all, their friends and that the "gunboat policy" and the Gospel do not go together. They thus begin to appreciate those Christians who stand for a constructive program.

2. *There is a real need for Christian education.* There is a general awakening among the masses for education. Government and private institutions cannot possibly meet the need adequately. Many have begun to realize the importance of the character-building aspect in Christian schools. Take Shanghai College as an illustration. Many non-Christian parents send their sons and daughters here for that phase of our work and one which cannot be obtained in non-Christian schools. They themselves are not Christians but they want their children to benefit by a Christian education.

3. *Chinese Christians are taking over responsibilities.* Formerly not only did the public regard Christian schools as foreign enterprises, but the Chinese Christians themselves also so considered them. Now that the responsibility of educational administration has gradually passed over to them, they feel it is a Christian duty to live up to it. And it is right they should. If they feel the responsibility, they will take more interest in the work and work harder toward the end that the missionaries have been trying to attain for many years. The institutions will thus become more deeply rooted in the Chinese Christian constituency.

4. *Government and general public.* During the critical years of the Revolution there was, of course, a certain amount of radicalism apparent. Now that the country is united, the leaders have a saner viewpoint and a better understanding of Christian education. I know people who were formerly considered quite radical and opposed to it. Now, not only do they not interfere with it but actually aid it.

Judging from what has just been said there is certainly a bright future for Christian education in China. The most serious question we now face in Christian schools is how to make them really more Christian. To achieve this the following things are absolutely necessary:

1. *Christian teachers and Christian students.* Christian teachers and students must live real Christian lives. It is up to them to create a Christian atmosphere and make it so contagious that all who come in contact with it cannot but be benefited by it. The greatest difficulty any

Christian school can have is for the Christian teachers and students not to live up to Christian teaching. Under such circumstances they preach to others but do not act like Christians themselves. No one can develop our Christian life except ourselves. The greatest enemies of Christianity are not non-Christians or anti-Christians but the Christians who are not Christian enough.

2. *Christian Instruction.* By "Christian instruction" I mean that all the teaching in the institution should be from the Christian viewpoint. This is just as important as Bible instruction. Genesis and evolution should, for instance, be harmonized in the class-room. One cannot teach Christianity and approve "imperialism," nor can he class the passions of love and hatred together. In all respects, the teaching in Christian institutions should adhere to Christian principles. Many students are frequently puzzled and bewildered by the difference between the instruction as given in the classroom and that of the pulpit.

3. *Religious instruction and activities.* Many people are still raising the question of required or voluntary religious instruction. The real issue is not required or voluntary instruction, but, how to promote more effective religious education? Some people believe that if there is a large group of students taking *required* religious courses, their Christian duty in the institution is in a large measure done. They are wrong. Others believe that if the classes are voluntary and the students are left to choose their own work, this will solve the problem. They are equally wrong. The main thing is to get the teaching staff so to vitalize their religious instruction as to make it attractive to the students and effective in leading them to Christ. So far as the experience of Shanghai College is concerned, it shows that the voluntary method with personal work, works out more satisfactorily than any others. This means more and not less work for the teachers, but it accomplishes its end. The success is proportional to the effort expended.

4. *Contact with Christian constituency.* If Christian schools are to remain Christian, they must have a Christian constituency to support and serve them. In the past, most Christian educational endeavors were financed by friends abroad. Now it is time for the Chinese people to assume some financial responsibility themselves. They must not only help with their hands but with their pocketbooks also. However, to secure this the constituency must be cultivated. Christian institutions ought to undertake more assiduously this task of linking up their work more closely with the Church and the community. Every Christian school should be a power house and service station for Christian work. Alumni and ex-students should be cultivated. Parents and relatives of the students should be connected with the schools.

Extra-mural and extension work should be definitely planned and promoted.

There is indeed a great opportunity ahead of Christian schools for work and service. Christian educators should not be discouraged. Let us have more faith in God and work for better and greater Christian schools in China!

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## Why Should we Quit?

RICHARD H. RITTER

**Q**UIT" is, of course, the wrong word. It implies a kind of cowardly or at least illegitimate leaving of the field. "Resign" or "withdraw" would be better. There are many missionaries, both junior and senior, who leave the field without deserving the stigma of quitter. We use the word now only because Mr. Brumbaugh has made it current in our local shop-talk,\* though it is only fair to him to state that his article does not seem to imply any cowardice on the part of those who quit. The obviously valid causes for missionary withdrawals need not be discussed here. Among other reasons, which may be called the controversial causes, we shall speak of only three.

The first cause, as Mr. Brumbaugh rightly states, is the inability of the missionary to find his place in the program of his mission. I am afraid it is true that some boards do encourage recruits to go out in missionary service without assigning them to specific tasks, even where the candidates make strong requests for such tasks. This problem of the peg and hole is naturally a very real one for board secretaries; one can sympathize with them readily. Though I am one of those who thus came to China "on faith" and who did, after a year of groping, find the specific work I wished, nevertheless I do not now hesitate to say that I think the theory wrong. Granting the helpful character and real ability of board secretaries, it is nevertheless impossible for us to think of them as St. Francis, for instance, did of the priests. "The Lord gave me," he stated in his will, "and still gives me so great a faith in priests who live according to the holy Roman Church, because of their sacerdotal character, that even if they persecuted me I would have recourse to them . . . I will not consider their sins, for in them I see the Son of God, and they are my lords." Such Franciscan obedience has its values and has played its part in Christian work, but it has no place in the modern Protestant Missionary Movement. No

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\*See article by Mr. T. T. Brumbaugh, "Why Young Missionaries Quit," in the *Christian Century*, July, 19, 1928.



board secretary would for a moment want a candidate to view him in that light. The man who accepts a position he does not really feel he is fitted for or called to by God, because his mission authorities persuade him to do so, is doomed to disappointment and frequently to failure. There are doubtless scores of missionaries under all boards who are successful too, in "seconds," and may never know what they might have been had they been able to find the one hole where they actually fitted. That is the tragedy of it!

The second reason why many young missionaries of a certain type feel like leaving, is the thought that the older missionaries expect every worker to be a direct evangelist. The expectation is really a legitimate one; but the individual missionary should be left to make his own interpretation as to what bringing a person to Christ entails and what methods to use. There is room for honest difference of opinion among equally consecrated people on this point. Many of the younger missionaries have a secret fear that they are expected to evangelize in a certain way; and this fear, I know, is a most harrowing one. It makes earnest and sincere Christian men and women feel out of place, unwanted, uncomfortable, and hastens their failure and withdrawal.

Sometimes I find myself wondering (as junior missionaries are apt to do when left to themselves) why there are so few Christians in China after all the tremendous efforts spent by hundreds of devoted and really capable missionaries of so many different types. I do not pretend to have an answer to the question; I am still wondering. But it may be true, as some have said, that the Chinese character is not of the type that appreciates being evangelized in the strict sense only. We have preached to them, we have written books for them, we have sold Bibles to them, and we have tried to serve them in material ways. But the last effort has been largely subservient to the first. Too often our schools, hospitals and social service centers (what few of these there are) have existed only as opening wedges for the Gospel.

I have no objection whatsoever to giving the Gospel to the Chinese; in fact I have, I hope, a flaming enthusiasm for it. But I am beginning to wonder (please note that it is only a *beginning*, and only a *wondering*) whether or not the Chinese would lean more toward the Gospel if we did not preach it to them so much. When there are few accessions to the Church, instead of merely putting more pressure on to the evangelization program, let us put more pressure on to the educational, medical and above all social service programs. Then perhaps people would trust us more, love us more, accept us more readily as friends, and—if our lives are anywhere near Christian themselves—would probably become gradually, more Christian in their own attitudes and impulses. In the end, through fellowship with us and naturally ensuing conversations about what Christianity really is, we have every reason

to hope that they would attain that supremely lovable and precious fellowship—the saving fellowship with Christ.

There are many junior missionaries, I fancy, who wish to try out some such experiment as this; but they are often discouraged and made to feel almost as if they were not possessed of the true-blue missionary spirit. They hear the cry “back to strict evangelism” so often repeated that they are perhaps impelled to think, after all, that their dream of service on a mission field is impossible, that missionaries do exist for “strict evangelism” only, and that the *raison d’être* for mission schools and hospitals and social centers is to induce people to listen to the Gospel at the first possible opportunity. They feel that this is unfair to the Gospel as they experience and love it but that, since such a viewpoint is in the saddle, it is wisest for them to go back home where they can live without continually being misunderstood and discouraged in their idealistic and what many of them really consider essentially evangelistic ventures.

The third and last problem that I shall mention is that of institutionalism. This is a problem that faces senior as well as junior missionaries, and so far as I know, no-one has as yet solved it. I have never visited Quaker territory in China; perhaps they are best equipped by their traditions and beliefs to meet the situation. The Christian students in Yenching University (I must be specific for I know all too little of attitudes outside of those reflected in Yenching) are, frankly, wary of the Church. They don’t like the very word itself because of associations which they have brought with them to Yenching from wherever they come. (I have discovered little difference in the attitude of those from widely scattered provinces and of different denominations). They don’t wish to enter the ministry. They have exhibited little interest in the union venture of the “Church of Christ in China.” They seem to have no overmastering preference to teach in Christian schools; or in any other way to align themselves with Christian institutions. And yet their Christian idealism is in many cases highly inspiring and even surprising. Many of them will work hour after hour in unknown ways in Christian service of various kinds. They have entered into the spirit of the “Yenta Christian Fellowship” with most encouraging enthusiasm; they form small groups for prayer and discussion of mutual problems; they read the Bible; they are often willing to give their very lives for Christ.

Why is this? It is to us westerners an extremely baffling problem. We cannot visualize a Christianity without a church, without regular, enthusiastic, public worship joined in by Christians of their own free accord. And, so far as I have been able to find out, neither can the Chinese. We all talk of spiritual life being the important thing rather than institutional growth, yes; but solitary, spontaneous, unorganized

spiritual life has been tried and has generally failed in Christian history; and the effort to do without a church in China is to my mind also failing and is doomed to fail. To put the dilemma baldly and in an exaggerated form: a church is necessary but a church is impossible. And it is probably on this rock that a great many missionary thoughts get smashed. What can the missionary do? We do not wish to go on any more trying to bury Chinese Christianity in western forms. Yet Chinese Christianity is showing no rapid progress in getting new forms for itself. Is it because we are still here to inhibit it? Would it not be wise for us missionaries, junior and senior, having now planted the seed and seen it sprout, to vanish and leave it to grow and propagate as it wishes? This is the doubt that assails many of us: are we doing more harm than good by staying in China? A missionary who left because he felt that, much as he wanted to stay among his friends and co-workers in China, he was really doing harm to his own cause by staying, or that he was staying against the better judgment of his Chinese colleagues, could hardly be called a quitter. I fancy, on the contrary, that this is one of the high forms of heroism, and I greatly honor any missionary who leaves for such a reason.

With all these reasons for making us feel like leaving, then,—should we really leave? No one can give a "yes" or "no" answer to a question of this kind. But, in general, I think that we younger missionaries ought to consider very carefully certain reasons for not leaving. The first of these is the obvious one that we are already here. The boards have gone to considerable expense in finding us, training us, sending us out, giving us language study and salary. Their investment in us will be largely wasted if we withdraw early in the game. The repaying of partial travel expenses will not begin to make up for board losses. It would be a callous missionary who did not think of the hard-collected dimes and shillings of the boards before he decided to withdraw. I suppose that the boards figure that no missionary really begins to pay back the investment until his second term of service. Therefore unless there is an extremely strong reason for it, a second term ought, under ordinary circumstances, to be served by all whom the board, the mission and the Chinese desire. It is hardly for us to say that the board has fooled us into accepting something we did not want to accept. No-one was forced to become a missionary, and the boards have, for the most part, earnestly endeavoured to place people in their right holes; the possibility that this effort might end in failure should surely have been well considered by candidates. If they thoughtlessly give way to their desire for romance, adventure, or martyrdom, the boards cannot be blamed. Nevertheless there is something wrong with a recruiting system that does not make a candidate think through all possible disappointments and disillusionments before they arise.

The chief way in which the fault can be remedied is, in my opinion, to recognize as a fundamental principle that the choice of missionaries is to be limited to those who will fill specific positions for which they are trained and which are open at the time; emphatically to warn the candidates of drab days and blank discouragements ahead; to have them meet as many missionaries on furlough as possible; and to test their qualities of spirituality and fitness for the specific task by some short-term job in the homeland first.

In the second place let me point out to those who consider themselves disillusioned, that they would probably be disillusioned no matter where they lived or what they did. Disillusionment is rather a wholesome state to be in. The world is not what it seems to be to a college or seminary student. The Church is not ideal in any land. There are inadequate officials in every organization. There are incompatible co-workers in any office, hospital or school. The ideas of any young man or woman are themselves subject to change in any environment. All these factors and others are likely to bring disillusionment. Let no one think that the missionary is the only member of the society of the "great disillusioned." Trouble is found everywhere, and it is up to the missionary, as well as to the worker in any other profession, to learn how to meet this great impostor and overcome him. Some conditions may, indeed, become absolutely intolerable, but on the average we younger missionaries should try to "stick it out" and do our best.

On the other hand the older missionaries should do all in their power, also, to give us freedom to be individuals, to have our own beliefs and methods, and to use them. Older missionaries should vote down the experimental efforts of their younger colleagues only when the youngsters do really become, in their turn, absolutely intolerable. With a fair degree of Christian sympathy on both sides, however, I dare say that the intolerable situations would be discovered to be extremely rare.

In the third place, there is really a great deal to do here in China right at the present moment, and it is still gloriously possible for a missionary to work miracles. Our Chinese colleagues are sincere in their expressed desire that many missionaries should stay on for the present, I am sure. We may have to learn how to be second-in-command; we may have to learn to advise and suggest rather than to order; we may have to learn how to smile in patient silence when we see what we think are mistaken actions. In many ways we shall have to be like Socrates, acting as friendly gadflies but never taking the leadership. But this is the challenge of the present situation. "Are all apostles, are all prophets, are all teachers?" "We are labourers together."

For my part I am very grateful to my Chinese colleagues for thinking that they still desire to have "little brothers" like me around. I realize full well that they could get along without me, but the fact that



they want me, that they can use the few qualities that I have to bring is an extremely stimulating thought, second only to the stimulation that comes from the realization that God himself has indicated to us men that he needs us. Were I to lose the thought that, because I am weak, I can no longer do anything for God, life would indeed be dreary. Were I to lose the thought that, because I have the limitations of a foreigner, the Chinese Christians had dropped their feeling of hospitality toward me, life as a missionary would indeed not be worth continuing. All Christians are sustained equally by the first thought—that God needs us to help Him bring in His Kingdom. But junior missionaries in China to-day need the specific inspiration that comes from the second thought also—that they are really wanted and needed by the Chinese for Christian fellowship in definite jobs. As long as these two factors are present,—the call from God and the call from our Chinese co-workers,—and as long as we have none of the obviously valid causes for leaving, which we have not discussed here, our commission is sure and our vocation is worth while.

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## Western Money and the Chinese Church

### III. HOW MONEY WORKS

**T**WO explanations of the growth of the habit of subsidization in the past may be noted. In the first place, western Christians felt themselves under obligation to give something essential to China. They also developed a program designed to fulfil that obligation. The Chinese at first had little or no interest in or understanding of either. In the second place, Christian work and effort has always been, with few exceptions, far in advance of the economic strength of Chinese Christians to carry. No one doubts that this is true of many modern Christian institutions in China. Missionaries have always had more money to spend than Chinese Christians have been accustomed to. Though this has usually been invested in accordance with actual needs yet, owing to Chinese Christian lack of experience in meeting these needs in a modern way, they would often not have known what to do with this money if the spending thereof had been left to them, which was by no means usually the case. Both these aspects of this situation, that is now passing, were, perhaps, inevitable.

Both within and without the Christian Movement interest in its institutional features developed. In consequence the Chinese support of Christian institutions grew rapidly either in the form of fees for educational and medical services or the support of the Church. But this support rarely caught up with the cost of these imported institutional

efforts. It was evident in 1922, generally speaking, that support, or part of it, was easier to secure for schools, hospitals and enterprises like the Y.M.C.A., than for purely church work. One explanation is, of course, that a *quid pro quo* was more apparent in the case of the institutions than in that of the Church. However it remains a fact that the economic weakness of Chinese Christians is still operative with regard to all Christian institutions. This economic weakness in itself creates an obligation for those who are economically strong. At least that is how I see it. But it is an obligation that can only be met under conditions that minister primarily to the spiritual needs of the recipients of the fruits of efforts to meet it.

The principle and practise of subsidization has permeated every aspect of Christian work. Perhaps in general its bad effects have been noticed more in connection with church than other forms of work. This may in turn be due to the fact that Chinese support of church work has in general grown more slowly than in the case of other Christian institutions. All this helps to explain why attention is usually concentrated on reducing subsidization in church life.

Here are some of the ways through which the habit of subsidization has been built up.

Western money has been used to stimulate interest in and draw attention to Christianity. Sometimes, though perhaps rarely, it has even been used directly as a bribe. In the early days of Christian schools, for instance, a few cash were sometimes given to children to induce them to attend. I have seen a record of such bribing in mission minutes. This crude form of bribery does not seem, however, ever to have been general and has long since disappeared so far as I know.

Much more general has been the idea that schools and hospitals were founded to win sympathy for the Christian cause; to promote Christianity has been probably the most general motive in subsidization. Such a purpose is legitimate. But it has been overworked, and has sometimes evoked the criticism that such institutions are too propagandic and too little imbued with the real spirit of service.

In general the early Chinese evangelists and assistants to the missionaries were dependent on western churches for support: rarely was there any other source. As soon as a few such workers could depend on local support, even in part, others were needed to push the work into untouched fields. Both the rapid growth of pioneer work and the rising emphasis on institutional effort have served to speed up subsidization. And those who have been in the lead in pushing and promoting the work have furnished its economic sinews. To some extent home missionary societies have sprung up which carry on considerable work on Chinese funds. But it is still true that any comprehensive plan for the future and complete evangelization of China will necessitate a continuance

of subsidization unless this problem is laid over until the Chinese Church can carry it all and alone. There is, however, no reason why western Christians should not continue to assist the Chinese Church at this point if the Chinese Christians desire it. The issue is where should the responsibility for directing it rest? Of this more later.

In addition to the support of workers much western money has gone and still goes into the upkeep of churches and the erection of buildings. Of course a local group of Chinese Christians might be, and often has been, left to work out their own economic salvation from the beginning. This is what some now advocate as a general policy for all *new* churches. But, as I shall show later, the evidence is as much against as for this plan as an effective one in promoting spiritual vitality.

Conclusive statistics as to what western Christians have contributed financially to any particular form of Christian work in China are not obtainable. But it is true that educational work has proportionately been more heavily subsidized than any other type. This is true of education in the West also. The outstanding feature of the era that has just closed is the rapid development of all types of educational effort. There is, as I have indicated, less hesitancy still about continuing the subsidization of educational than church work.

Standards of educational work are rising very rapidly in China. The Chinese people are slowly but surely getting under the burden. It is evident, therefore, that if Christian schools are to meet the modern educational standards of China economic help will be as necessary for their maintenance as it will be for government schools, even if the number of Christian schools called for goes down, as is quite possible. The Chinese are now practically—certainly nominally—in control of Christian schools. They show no general tendency to discard western financial help in connection therewith. What would happen if they were left to carry this burden alone it is impossible to say. Certainly for the present the Chinese Church could not support by itself an educational system that would hold its own with the government system, inadequate even as that still is.

There are other lines of subsidization such as orphanages, schools for the blind and hospitals. One might in passing mention a modern educational need in China that stands out as a preeminent opportunity for sympathetic western aid. I refer to China's desire to liquidate illiteracy. Already the Mass Education Movement, which started under Christian auspices, is making big inroads upon this problem. Western Christians might well help in this campaign either by assisting the churches or by direct contributions thereto.

Now there is one form of subsidization which is sometimes overlooked—the missionary himself. Chinese Christians are generally agreed that missionaries are still needed and wanted in China. It should not

be forgotten, however, that the giving of service is as definitely a form of subsidization as the giving of money. It is assumed—often at least—that the missionary is a striking example of economic sacrifice. But is he? That question must be frankly faced.

When the missionary is viewed against the background of his own civilization there may be some truth in the above assumption. Some missionaries could earn bigger salaries in their home lands than they receive as missionaries. There are also certain hygienic inconveniences and difficulties of inter-civilizational adjustment that sometimes involve loss of comfort and ease for missionaries. I doubt, however, that these are much more serious than those faced by many "home missionaries" in the sending countries. It is also true that a few missionaries having funds of their own live as comfortably in China as at home. It is also true that missionary support in China varies considerably in accordance with the standards of their respective countries, some of them, indeed, live on a relatively low salary. Nevertheless the economic level on which all live is much higher than that of the masses of China.

As a matter of fact this point of missionary sacrifice has now worn rather thin. I am inclined to admit that the average missionary, compared with the average preacher and teacher in his home land suffers economically little, if at all. And in view of the arrangements under which he works he probably enjoys a greater degree of economic security than most of them, though missionaries never grow rich on what they receive as missionaries. Whether this higher economic security is justified in view of the fact that owing to their being the product of a selective process the missionaries probably average higher in capacity and training than those in their professions at home, or whether this latter assumption is true, I am both unable and reluctant to decide.

As a matter of fact the value of the missionary as an example of economic sacrifice in China cannot be determined by viewing him against the background of his own civilization. In so far as compared with those who remain at home he does thus sacrifice that fact has value mainly, if not only, for those who send him. The fact we have to keep in mind is that when the missionary is viewed against the background of the economic struggle of China's millions his sacrificial significance practically disappears. For most of the Chinese he is a member of the well-to-do middle class even though not belonging to the ultra wealthy. Under these circumstances his potency as a stimulant to economic sacrifice in China does not amount to much. He does, it is true, often sacrifice his strength and money and even risk his life. But most of the Chinese who see him in his home and work have little chance to realize these. Furthermore multitudes of them face similar heavy risks, for different reasons, all the time.



The missionaries' position of comparative economic superiority, therefore, vitiates his influence as an example of the economic sacrifice he constantly calls on the Chinese Christians to make. In this regard at least western money works as much against as for them. We must be frank with ourselves about this. It takes much more thought and experience than is possible to the average Chinese observer to see where the sacrificial aspect of a missionary career comes in. In short the way the missionary lives does not conduce to sacrifice on the part of Chinese Christians; it rather stimulates effort for economic improvement. This must be accepted as a missionary responsibility no matter what is done about it.

The desire to speed up interest in and the growth of Christianity has had much to do with the rapid growth of subsidization. Money thus intensifies zeal. This has been an unconscious rather than an avowed policy. Primitive Christians did develop some principles which should govern stewardship and individual giving but had no such purpose or motive as this. Such a way of promoting a purpose is in part due to the impatience of an economically strong man with the slowness of one weak both in interest and in economic strength. This is rooted in a quite natural eagerness. Perhaps this understandable impatience is responsible for many of the undesirable features connected with the sharing of economic resources even though such sharing is a necessary obligation upon the economically strong man. Economic sharing cannot be discarded; but such impatience must disappear. It too easily turns economic sharing into an economic lure. I have heard of business men investing money in Christian work in China on the basis that the more money invested the greater the result in converts. To view the transformation of character thus is to view it much as one does the transformation of leather into shoes. But it may well be that there is, what a friend of mind called, "an optimum speed" in the growth of Christianity which cannot be superseded without danger. If so it would look as though subsidization has, among other undesirable fruits, led men to overlook that proper speed and seek to hurry things up unduly. This topic can, however, only be hinted at. There are no data on which to venture a conclusion. Nevertheless it is true that an economically strong man may seek to push things forward rather in accordance with his strength than with that of the weaker brother with whom he seeks to cooperate. Certainly that is what has happened!

Another point must be made to bring the whole situation before us. It is true that the generosity of western Christians and their impatience to achieve results has generated a spirit of dependence in many Chinese Christians and churches not only to have the burdens carried which are beyond their strength but, in all too many cases, as easy acquiescence also in having as many other burdens as possible carried by the same

generosity. But is this attitude of dependence entirely due to the subsidization policy of western Christians? I think not. As a matter of fact it is in part due to the psychology of the Chinese family life wherein individual independence is ordinarily reduced to a minimum. This family psychology is a fertile soil for economic sharing. When added to the economic weakness of the average Chinese church it results in a subtil but real inhibition to the development of economic self-reliance.

This family practice of sharing makes it easy for Chinese Christians to expect just such a sharing of economic resources within the Christian family as exists within their social family. The rich member of the family is expected to help the rest. The fact that this may be and is overdone in both cases does not, however, eliminate it as an essential aspect of brotherly relationships.

We may dig a little deeper into this comparative sociology. Why do some western Christians somewhat vociferously insist that Chinese Christians *must* be economically independent ere they can enter into the fullness of spiritual vitality? Is there any emphasis in western thinking that will explain in part why the rich western Christian thus demands the same economic effort of his Chinese brother as of himself? "Of course," it will be said again, "primitive Christians were economically independent." That reiterated statement is not strictly true. For the rich members of the primitive Christian Church shared their resources with their less favored brethren. Furthermore the "mission" churches founded by Paul gave financial help to the "mother" church in Jerusalem. Some of the early Christians were thus in a measure economically dependent on others. But no one assumes that this sharing or the early and temporary form of Communism, recorded of primitive Christians, necessarily vitiated their spiritual vitality. References to it usually suggest the opposite.

Two western ideas bear directly upon this problem. First, the western appeal to economic sacrifice is based upon the fact of private or personal property. It is assumed that Christians, most of them at least, have something of their own to sacrifice. In China the psychology of individual ownership is not prominent. Property is owned more by families or groups than by individuals. We might, therefore, naturally expect that many Chinese Christians, particularly in the rural districts, would have a weak sense of personal ownership. Furthermore the consciousness of the small family group is not usually very distinct from that of the large group of which it is a part. This explains why many Chinese churches, beyond the influence of modern tendencies, are slow to develop that self-consciousness which is indispensable to a real sense of financial responsibility. These together may well explain in part why they are so slow in general to respond to the appeal for economic

sacrifice when couched in terms of western philosophy as it usually is by missionaries. In addition they have had little chance to develop this sense of private ownership, even if it is desirable as a universal practise, which I will not attempt to decide, because they have never or rarely controlled the buildings in which they have gathered as Christians. I do not think this point is altogether academic. In any event those Chinese Christians who are still motivated by the idea of group ownership would find it easy to assume that their richer western brethren should share with them. The appeal to economic sacrifice couched in terms of western philosophy would often fail, therefore, to arouse Chinese Christian minds even if the differences in the basic principles were clear to them, which is usually not the case.

In the second place, westerners are apt to think of equality very largely in economic terms. In general at present the West is aiming mainly at economic equality. It is, therefore, easy for western Christians to assume that ere Chinese Christians can be their spiritual equals they must at least be economically free even if not economically equal. Put another way, western Christians tend to expect Chinese Christians to show an economic fervor equal to theirs even if quantitatively they fall below western standards. But here again Chinese psychology tends to act as an inhibiting factor. The Chinese are, of course, as much interested in acquiring material things as any other people. But they do not judge the spiritual value of men by their fervor for or their achievements in the economic field. In judging men moral values are uppermost. What ideas they have of human equality are not based on economic considerations. This is true even though they often flatter rich men for their own ends.

The older Chinese psychology, then, tends to lay a light emphasis on the necessity of an individual being economically independent. For Chinese Christians, therefore, the question of whether or not an individual or a Church has *earned* what he or it is using does not loom up so prominently in connection with his spiritual life as it does with that of their western friends. Again this is not simply an academic question. It involves a sociological influence that works subtly but nonetheless surely and must be reckoned with. In Chinese life, therefore, money does not work under the same psychological conditions as in the West. This is perhaps not true of a small minority of Chinese trained and attuned to semi-western conditions in big port cities. But it is true of the great majority of Chinese Christians.

It is as true of the economic effort of the Chinese Christians as it is of the standards and types of their educational and church life that western Christians have looked to them to conform to their own modes of thought and practise. There is thus also needed a change in the western Christian habit of thought as well as in the habit of subsidiza-

tion. These differences in fundamental thinking as between western and Chinese Christians operate even though there are many modern trained Chinese Christian leaders who are just as earnestly urging the economic self-reliance of the Chinese Church as their western colleagues. One fundamental problem involved for both is not how western Christians shall relieve the Chinese Christians of their economic help but how there may be developed in them a sense of group or individual responsibility. It is an open question whether or not absolute economic self-reliance is essential to this sense of responsibility. If the Christian task in China cannot be achieved on the basis of the economic strength of Chinese Christians alone then their sense of responsibility must be developed in connection *with* economic sharing not apart from it.

Nothing said in this or other articles is intended to imply that western Christians must share with Chinese Christians just or only because the latter are poor. That easily reduces economic sharing to coddling charity. But it is true that Chinese Christians must not be expected to fit their work or meet their needs on the basis of their poverty. Where and when they share with their richer brethren it must be on the basis of their common purpose. The emergence of the Chinese Church has made the substitution of such a common purpose in place of the western-centered one of the past both possible and necessary.

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## Missions and Population Control in China

MAXWELL S. STEWART

**A**SK the average man what is wrong with China and you may get any one of a multitude of answers. Cynical old-time residents of the treaty ports will tell you that the Chinese are an inferior people and that the misery of the Chinese is the result of their own incapability. Many missionaries will say that their religion is mistaken and if they would but embrace Christianity their problems would be solved without great difficulty. There are also those who point to disease and filth as the underlying cause of China's present deplorable conditions. Others will assert that ignorance and superstition lie at the base of the nation's burden of suffering. Still others, of a more sociological turn of mind, will point to grinding poverty as a cause in itself, and will stress the difficulties involved when a nation so rigidly conservative by habit attempts to adjust itself to the changes wrought by the industrial revolution.

There is a mixture of truth and error in all these answers. But to say that the Chinese are an inferior people is not only difficult to sub-



stantiate, but it is really begging the question. The point which is of interest to any serious student is why are the Chinese so handicapped that they are inferior in their ability to make the necessary adjustments to modern life. Moreover it is obvious that, irrespective of the truth or value of the Christian religion, in itself it will not solve the problems of poverty and economic inefficiency. And as enormous as is the cost of disease and bad sanitary conditions, the fact remains that there is not enough food to sustain the millions now living. Under these circumstances the saving of a life in China virtually means the condemnation of another to premature death by starvation or undernourishment. Nor will education and enlightenment in themselves bring with them the increase of food and wealth necessary to raise China above the starvation level. One can even picture China wholly literate but still struggling vainly to emancipate herself from the demon of starvation.

"What China really needs," confidently asserts our hard-headed business man, "is a greater productive capacity. She needs highways, railroads, factories, machinery, and scientific agriculture." Obviously! But granted a miracle: remove the competition of the well-established and comparatively foreign industry, give her complete customs autonomy, find somewhere the necessary capital without mortgaging her future wealth to the capitalists of the West, and will she even then be able to raise herself above a minimum subsistence level? The answer is clear: she will improve her basic economic condition only to the degree that she is able to increase her productive power more rapidly than growth of population.

The basis of China's ills is the fact that on her restricted area of fertile land she is unable to produce enough to feed and clothe her teeming millions. Our hard-headed business man, it is true, suggests that there are improvements in agriculture and industry which might considerably increase the available wealth. But even grant the improbable—that these increases would wholly go to the poverty-stricken masses—the best that could be hoped for is that the increase in wealth might bring a reduction in the death-rate until it approached that of Europe and America to-day—say an annual rate of 15 per 1,000. And then consider the result if this could happen. Even if the improved economic and hygienic conditions did not bring about an increase in the birth-rate, there would be a yearly natural increase in population of the difference between the present birth-rate (conservatively estimated to be about 35 per 1,000) and the death-rate mentioned above. In other words there would be every year twenty new mouths added to the population for every thousand now clamoring piteously to be filled; figuring the population of China as four hundred million, that would mean an annual increase of population of over twenty million, and the population would

double every thirty-five years.\* These figures may be taken as roughly illustrative of the undeniable fact—that, during the next half century at least, the population in China is certain to keep pace with the food supply, and there is thus no visible end to China's misery.

The white race, it is true, has multiplied fourfold in little more than a century; but the opportunities of the white race during that century are unlikely to recur in human history. During that period the white race has overrun and exploited two virgin continents, and wrested much of the wealth of Africa and Asia from their luckless inhabitants at the point of a gun. The Industrial Revolution of the 19th century has also opened up new ways of multiplying wealth. But no virgin continents are open for the yellow race; nor can the infant industries of China compete with the firmly intrenched industries of Japan and the Occident. Any progress that China makes in economic efficiency is likely to be tortuously slow and relatively insignificant, whereas her death-rate is certain to be lowered by the application of modern medical knowledge. As a result China must either curtail her birth-rate or her population will be limited in the future as it has in the past—by famine and war.

No country in the world except India has such a high infant mortality rate; no other country can so ill-afford to bring multitudes of children into the world—children who are destined to a life-long struggle with starvation—and yet there are few countries in the world with so high a birth-rate. It is in this fact that we have China's greatest problem. It is particularly important and difficult for two reasons: first, because all other ameliorative and reconstructive efforts are vain until the birth-rate is lowered; and second, because the fundamental causes of the high birth-rate are to be found deeply imbedded in the social mores of the country. China like Japan will find that a superficial change in the economic system or even in the political structure is far easier to achieve than an acceptance of the idea of family limitation which calls for a fundamental shift in the traditions and folkways thus striking at the very core of a civilization which has persisted unchanged for over three thousand years.

If China is to be saved from the disaster of further over-population, missions must accept a large share of the responsibility for the necessary educative campaign. In spite of their self-effacing devotion, and in spite of the great amount of suffering which has been relieved, it would appear that the palliative efforts of medical missions have only intensified the problem. China has been likened to an overcrowded raft floating in midstream surrounded by hundreds of drowning men. Each time one of the struggling mass secures a foothold and clambers on the raft,

\*See, however, CHINESE RECORDER, September, 1927, page 611, and August, 1928, page, 534.—EDITOR.

someone else is pushed off the other side. So it is in China that every man who is saved from death by disease deprives some other man of the means of existence. Thus from a broad social viewpoint one is almost constrained to state that medical missions have wrought more harm than good because they have failed to include basic instruction in family limitation along with their program of sanitation and relief.

Nor can missions evade responsibility on the plea that China did not want contraceptive knowledge and to present it would have been flying in the face of the deepest and most firmly established of the traditions of Old China. While it is true that the force of prejudice and ignorance in China has been and still is opposed to the very idea of birth-restriction, the same opposition was operative in the case of medical and sanitary knowledge and even in the case of Christianity itself. In a broad sense the primary purpose of missions is educational; the entire task which it has laid out for itself consists to a large extent in liberating the Chinese people from the shackles of their own customs and conventions. And yet they have failed to include in their educational program any definite assistance in solving China's basic problem. There are even cases on record in which information on birth-control has been deliberately withheld by missionaries from those in dire need of it. One does not have to seek far for an explanation of this negligence. The fact is that there still are within the missionary body itself those who oppose birth-control for one reason or another. Among these are those who condemn contraceptive measures as being "against nature." As if all medicine and all sanitary precautions were not in themselves "against nature." The way of nature is profligately wasteful; millions are born that the fittest one might survive, and even the use of medicine interferes with nature's method of selection. Surely the whole of what we call progress consists in the advance of man's ability to control and direct the forces of nature for his own ends.

Another group dismisses the whole subject as obscene and tending to encourage immorality. This viewpoint has become crystalized in the United States in the Comstock Laws which prohibit the distribution of contraceptive knowledge in the same paragraph in which they prohibit the spread of obscene literature and information concerning abortion. No sane minded man would defend obscenity; and abortion is nothing short of murder. To classify knowledge of the methods of preventing the conception of unwanted children with immorality and murder is one of the ironies of our morbid social order. Those who have sold themselves to a life of shame have always been in possession of contraceptive knowledge. It is to mothers to whom pregnancy is a physical disaster, to families to whom because of financial stringency the birth of another child would mean that the other children would have to go without necessities that the light has been denied because of our blind unwilling-

ness to face the facts. Thousands of such women are driven annually by sheer desperation born of ignorance to practice the only methods of population control known to primitive peoples: abortion and infanticide.

There are still other men with a scientific or sociological bent who say that birth-control is all right in theory, but that in practice only the upper classes, presumably the educated and the intelligent, would avail themselves of its benefits; and hence this class would be swamped by the socially unfit within a few generations. This view evidently rests upon the premise that the upper classes are most fit to carry on the species. Biologically there is much that can be said against this point of view; certainly many of the world's leaders have sprung from the masses. Moreover the above-mentioned position disregards the established fact that the infant mortality among large families of poor circumstances is so high that the survival rate is little if any higher than that of a moderate sized family under better circumstances who are practicing some method of birth-restriction.

Still others claim that there are no satisfactory methods of birth-control now available for the ordinary man. To make such a statement is to exhibit a wilful ignorance that can scarcely be condoned in this day and age when most book-stores carry such scientifically authentic writings as those of Mrs. Stopes and Mrs. Sanger which are available in a dozen different languages. Nor can absolute continence be seriously advanced as a practical method of birth-control. In the first place it is very difficult to achieve, and can never be successful except among a minority of men. That being the case it cannot be looked upon as a reliable means of population-control. Moreover, in the second place, there are many competent medical men who hold that absolute continence in the case of married persons may have a positively harmful effect both physically and nervously.

And yet vital and important as are the economic and social arguments for the restriction of population in China, it is only when they are glimpsed in relation to the individual home that birth-control becomes all-important. As human beings we are little moved by considerations which affect the destiny of the race no matter what they may be. And rightly so, for with all our much vaunted knowledge the future is wholly uncharted territory. What we are primarily interested in are those considerations which affect us and our families as individuals. And it is at this point that birth-control makes its most significant contribution. We know to-day that the terrible toll which too frequent child-bearing has always taken from the women of our race has been virtually unnecessary. Picture, if you can, a new China in which children are born only to women who are physically fit and then only when they are at the peak of health! Can one imagine what it would mean to the average Chinese home if the only children born were actively



wanted, and if their coming meant that their parents were confident that they could be given the best of medical care, full parental attention, and an education which would fit them to enter upon life unhandicapped. Is there any concept more beautiful than that of "voluntary parenthood," when every child will enter into this world because it was passionately desired by both of its parents?

Frequently actual cases of suffering will win our sympathy even when argument fails to move us. For example there has come to my attention a case in which a Chinese couple has had fourteen children. Nine of the fourteen died in infancy; five are still living although the income of the family is so inadequate that they often go without sufficient food for weeks at a time. An education for any of them is wholly out of the question. After the birth of the third child, the father realized the desperateness of his situation and appealed to a well-known missionary for information that would enable him to limit the size of his family. The information was refused him. Most of us can cite many instances in China of families of five, six, or seven children in which the father is not earning more than eight or ten dollars a month. And yet although we of the West, Christian missionaries, have in our possession knowledge which would save these people from untold suffering and privation, we are not lifting a finger to help them. Like the priest and the Levite we pass by on the other side when confronted by the figure of China prostrated by the burden of over-crowded millions as the result of her ignorance of a rational sex-life. Medical missions and educational missions alike have failed to impart the information so desperately needed if China is to attain that physical health which must be the basis of spiritual well-being; we have kept silent on the one issue which is beyond the shadow of a doubt the answer to the question "What is wrong with China?"

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## "Shall Missionaries Renounce Their Citizenship?"

A REPLY BY W. R. JOHNSON

**A** CAREFUL reading of Mr. Whitaker's article "Shall Missionaries Renounce their Calling?" in the June "RECORDER" convinces me that he quite fails to understand the position which I took in the article which immediately preceded his, for several of his inferences as to my position are quite erroneous. Misstating my position as he does, his definition of the issue between us is likewise confused.

With the exception of an expression or two which seem to imply pacifism when he uses the word peace, I quite agree with all he says

as to the character of the missionary calling, and of the gospel which the missionary is called to preach. Similarly, there is no disagreement between us as to the desirability of immediately abolishing the unequal treaties, including extraterritoriality, in so far as the missionary and the missionary enterprises are concerned. (It would involve serious losses—but that is another matter—there would also be great gains). This statement will doubtless be a surprise to Mr. Whitaker as he carries on the discussion on the basis that to recognize any legitimate use of the gunboat is for one to be a full fledged militarist and to endorse all for which the gunboats may stand. A careful reading of my article would have made it clear that I endorsed a very limited use of them in my phrase which Mr. Whitaker himself quotes—"It is desirable that foreign governments should continue to give such protection to their citizens and subjects *as is under international law permissible in any country of the world.*" My former article also clearly implies condemnation of the use of gunboats in support of the 'gunboat policy' whereby various powers seek to enforce a system of commercial and industrial exploitation whether under the guise of treaty enforcement or not

Mr. Whitaker tells us that he lives sixty miles inland from the nearest railway and that "the withdrawal of all foreign forces from China, both land and sea, would give us (him) a greater sense of security than anything else that could happen." This is a very interesting admission and tends to remove an embarrassment which I have always felt in attempting to define my attitude on this subject, viz., the possible suspicion that I was over-influenced by considerations of my own personal safety. His admission puts him in the position where he shares an equal handicap in this regard.

However, I agree with him in the statement just quoted. I, too, believe that had there been no unequal treaties and no gunboats and no marines in China, all of us would have been much safer as foreigners. Much, if not all, the mistreatment of the foreigner in China during the last few years certainly arises out of the international disabilities which China suffers. In a very real sense the missionaries in the present crisis have been in a similar position to that of the tea thrown overboard by the good (or bad?) citizens of Boston when they have certain reasons to protest at the treatment accorded them by a certain foreign power. They have been in jeopardy not so much because of what they are (or what they believe, even about treaties or gunboats), but because they were the most available entity upon which wrath could be shown, as a means by which to register a protest. Nevertheless the present issues are not drawn on any such hypothetical basis. The treaties, the gunboats, and the marines are facts of history and very tangible elements in the situation.

The question under discussion then, as I conceive it, is, given the unequal treaties, given the gunboats and all their presence implies in China, given international law in its present state of development, given the Chinese revolution with all its history and complexity to the present moment, what should the missionary do to best serve the interests of the Kingdom of God and of Christianity in China?

As I understand him, Mr. Whitaker would say in effect—since the demands of the Chinese that the unequal treaties should be changed, are just, since the Chinese are in a psychological state which demands that these changes be brought about before the other interests of life can have their fair share of attention, and since his government has not yet surrendered her special privileges under the unequal treaties, the missionary must renounce his citizenship, or, since Mr. Whitaker prefers it so, petition his government to hold his nation's laws relating to his protection abroad inapplicable to him. (Because the American government holds that it must continue to afford protection to all its citizens alike whether they desire it or not, I contend that Mr. Whitaker's position, if held consistently, must lead him to this further step of renunciation, if the petition which he and others signed is to be anything but a dramatic gesture—but let that pass).

Another question arises here as to the consistency of those who take Mr. Whitaker's view, namely, why exclude the missionaries of the treaty ports from equal obligation with other missionaries in this matter? It is the treaty-port missionary who, with his fellow, the business man, most frequently receives this protection. If the principle is sound, then the treaty-port missionary has the same or greater obligation to ask to be placed outside the operation of the law. Do the Chinese regard the missionary in the treaty-port and those in the interior as belonging to different classes? Or is it that the missionary in the interior can be physically separated from the business man and that the treaty-port missionary can not? Why this "supreme test" for the one and not for the other? Do the Chinese judge the missionary of the treaty-port by one standard and his fellow of the interior by another? If it be true as regards the missionary in the interior who seldom, if ever, receives such protection, that "for missionaries to continue to rely upon foreign military protection is to reduce very greatly their effectiveness in Christian work," how much more must it be true of the missionary in the treaty-port who ever resides under the guns of the war-ships? This discrimination is sufficient to condemn the proposals now adopted by several Mission Boards and referred to in Mr. Whitaker's first paragraph.

My position in the premises is that the missionary who holds the convictions that Mr. Whitaker and I hold in common, as to the urgent necessity for the revision of the unequal treaties, should first join in every legitimate effort to secure the earliest possible revision of the

treaties, just as he would join in any other effort to secure justice in any similar case; second, clearly define his position on these matters to his Chinese associates and by public statement; third depend upon the constituted authorities to work out the details and in the end to grant essential justice; while, he, fourth, gives himself fully and freely to his work, that is, to the interest of the Kingdom of God, with full devotion.

Two or three subsidiary questions raised remain to be discussed.

And one in close touch with Nationalist China knows that they pride themselves on demanding only equality—they do not want *special* privileges. Thus Chiang Kai Shek in his first public announcement regarding the Nanking incident said that under international law his Government would accept responsibility and *pay indemnities*. This he knew and specifically stated to be according to the accepted principles of international law. It is a point with all the Nationalist leaders with whom I have had contact, that they wish to see China a full member of the family of nations, *accepting the responsibilities* as well as being accorded the privileges of such a position. This is the attitude to which I referred when in my former article I said that I know “numerous mature Christians who have taken this view.” My previous article was written in defense of the proposition that Americans and other foreigners in China should receive “such protection as they are entitled to in any part of the world,” second, that the Nanking incident was an instance of this sort, and that under such circumstances it is desirable that missionaries, as others, be so protected, not only in their own interest but in the larger interests of China as well. There is not the slightest evidence that the presence of the gunboats at Nanking was provocative. What would have happened without the gunboats at Nanking is reasonably clear when the facts of the case are considered, as was made clear in my article.

The missionary in taking any attitude on such questions as those that involve the relations of China with the powers, must recognize that the whole situation is an exceedingly complicated one. The business man's interest, in extraterritoriality for instance, is not necessarily the same as that of the missionary. The government must give due consideration to the interests of both, as well as to other considerations in working out revision.

There is all too general a tendency to blame the missionary as if the present crisis were due to his shortcomings or to some failure on his part, and for the missionary to assume that if he were only more consecrated and more devoted the situation would be resolved. Of course consecration and devotion are properly demanded of the missionary. He must not only preach the Gospel, but on occasion be prepared to face mobs, bayonets or bullets unafraid. All these I have done; and too, on consular advice, I have slipped away from my station almost



between two days, believing that the latter was no less a sign of devotion than the former. But what is required now, as it seems to me is neither martyrism nor dramatics, but a statesmanship that recognizes that a new day has dawned, and that yields, not grudgingly, to just demands or perhaps rather to national aspirations, and that recognizes that the Chinese are to rule within their own borders. Such treatment the situation demands. How much better it would be if this statesmanship could be shown, without the sentimentalism that would waive all the legal requirements, including rights of life and of indemnities for property illegally destroyed even when wantonly destroyed by government troops officially domiciled in the homes of foreigners, and when the circumstances are such that they only constitute the obligations that are everywhere recognized and enforced between sovereign states.

An essential part of the missionaries' attitude is patience. While denouncing the injustice of the unequal treaties, he should be slow to denounce his government as such. The writer has known American gunboats in China, during recent years, to permit the looting of American property within a few hundred yards of the gunboats, by Chinese, and yet the Commander did nothing more than to present an ineffective protest to the civilian authorities who were impotent or unwilling to stop the looting. This and the refusal to exact sanctions at Nanking, clearly indicates an attitude of large understanding of the issues on the part of those responsible for America's official position. The writer can conceive of a nation so persistently pursuing a wrong course that citizens might feel constrained to renounce their citizenship in protest. The action of the United States authorities during these years of revolution and instability in China and their repeated recognition of a large element of justice in China's demands, indicates an attitude that in my opinion requires of us no such course.

An attitude of sympathetic understanding and of persistent good will and devoted service will win for the foreign missionary an increasing influence in Chinese life and affairs, in spite of the chaos that temporarily prevails. Let us as Christian missionaries bear our testimony unafraid. We are called upon neither to renounce our citizenship, in whole or in part, nor our calling, for both may be made to serve the purposes of God.

## In Remembrance

Dr. O. R. Wold

**D**R. O. R. Wold, President of Lutheran Theological Seminary, Shekow, Hupeh, died on October 11th, 1928, at Peking Union Medical College, after a serious operation. For nearly a year Dr. Wold has suffered from some intestinal disorder, presumably cancer. During the summer he seemed to get some relief, but immediately upon resumption of work at the Seminary this fall the pain reoccurred with increased intensity. He succumbed after the best medical aid had been given him in Hankow and Peking.

Dr. Wold was born at St. Peter, Minn., U.S.A., fifty-four years ago. He received his education at Red Wing Seminary, Minn., Concordia College, Minn., and Chicago Lutheran Seminary, where he obtained his Bachelor of Divinity degree. He was ordained to the ministry in 1898 and left as a missionary to China in August of the same year. On his last furlough he was granted the degree of Doctor of Divinity by St. Olaf College.

Dr. Wold spent the first fifteen years of his missionary career as an evangelistic worker in and around Fancheng and Tsiho, Hupeh. He was one of the outstanding pioneers of Lutheran mission work in Central China. He shared the dangers and hardships incident to the Boxer Uprising and the Revolution of 1911.

Upon the establishment of the Lutheran Theological Seminary at Shekow, Hupeh, Dr. Wold received a call to be its President and entered upon his duties there in 1913. He has ever since remained the head of the institution. He was a fine teacher and faithful in all his duties.

Dr. Wold took an active part in the movement to unify the activities of the various Lutheran missions in China. He became the first president of the Lutheran Church of China upon its organization in 1920, and was again elected to that position by the General Assembly held in June, 1928.

By conviction Dr. Wold was a conservative Lutheran. In his preaching and teaching he placed Christ where He belongs—at the center of all things. All questions of ethics and morals find their one and only true solution in Him. And he lived as he taught, a consistent, devoted Christian life. In sorrow and joy always the same, kind and considerate to all, Christians and non-Christians alike. And as he lived Christ, so he died, fully at peace with his Lord, eagerly waiting for His coming. His last prayer culminated in the words, "Thy will be done"! We thank God for the clear testimony to the saving power of the Gospel that Dr. Wold bore and the beautiful Christian life that he lived.

ERIK SOVIK.



DR. O. R. WOLD.

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## Our Book Table

### CHINA'S STRUGGLE WITH THE WEST.

FAR EASTERN INTERNATIONAL RELATIONS. HOSEA BALLOU MORSE AND HARLEY FARNSWORTH MACNAIR. *Commercial Press, Limited. Student's Edition Mex. \$8.00. Library Edition Mex. \$10.00.*

This is a reference book of unusual value. It is eminently satisfactory as regards both its comprehensiveness and clarity. It is to a considerable extent a revision and condensation of Dr. Morse's "The International Relations of the Chinese Empire." In general, however, this volume surpasses the other in smoothness of style and suggestive and clarifying observations. For to Dr. Morse's data is added much original material. The data are brought down to China's emerging unification in 1928. In general it is the record of a struggle between differing civilizations and conflicting interests.

First, this volume records the struggle of traders to secure a foothold in China. There were, of course, always Chinese willing to trade with them. The opium problem, for instance, was partly economic and partly moral. It would appear, however, that the moral aspect was more evident to the Chinese than the westerners at the time the struggle over it occurred. One may conclude on the basis of the data supplied that westerners assumed a right to exploit China commercially. This right was, it is true, mutually advantageous. But China being more self-sufficient economically than now did not appreciate the urgency of this right. From a military viewpoint, China could not cope with these ardent traders from the West. Hence the commercial foothold and relationship were established whether they wished it or not. The missionaries are, we note, still sometimes blamed for introducing the flag of their respective countries. To read this volume is to realize that it is the other way round as regards China. Now China is willing to accept both trader and missionary but wishes to control both of them as other countries control their colleagues. And that is now the core of China's present struggle with the pushing West.

Second, this volume records a struggle over equality. When western traders tried to pry open the door of China, she was not only self-sufficient but also self-satisfied. Other nations must kowtow to her as a superior civilization and power. After a bitter struggle, conducted not always with noble features by either side, China was forced to admit the political equality of other nations. With it emerged also a desire to capture the learning and military art that made it possible for western nations to force this change. In the process China lost something of her territory and self-control. This is really the point about the treaties that makes them "unequal" and that has prolonged the struggle into the present. China now seeks the equality she once denied. But only slowly do western nations loose the holds they acquired when she failed to maintain her ideas of superiority.

Third, this volume records China's more modern struggle to regain her independence. That is really the primary motive of the Revolution. The fight against the foreign Manchu power was only one aspect of the fight against all foreign power in or over China. This aspect of the struggle is not ended. But to read this and other recent volumes is to realize that China has made appreciable steps towards regaining her in-

dependence. And this is not the result of meeting the West on the basis of sheer military power. It is due to the equally effective forces of passive resistance and moral determination. Slowly but surely an irresistible weight of public opinion has been organized in China and used to push back the forces besieging her independence. And perhaps China will not need to fight herself out of the position into which the western powers have forced her by weight of arms. Even the western world begins to see that force does not make any permanent headway in China. So China may yet win her independence through moral rather than material measures. At least, one feels that is possible after browsing in this volume.

Fourth, there is the struggle of Christianity in China. The missionaries like the merchants held they had a "right to live in the interior." They were usually coupled with the merchant and opium because all were upheld by foreign force (page 394). The West furthermore always urged religious freedom for its missionaries and their converts. Great Britain, however, was always more chary of the problem of "protecting" them than America apparently was. Even the China Inland Mission was founded to *force* "the previously unsettled question of the right of residence inland." (page 398). All this goes to show why the heralds of peace were charged with being motivated by the psychology of force. But China could damp neither the insistence of the missionary or the ardor of the merchant. Though the missionary was a disturbing factor he remained though often suffering terribly from calumny and persecution. The present struggle with the missionary is not one aiming to eject him but to depoliticalize him.

We imagine that neither Chinese or western readers will always be satisfied with the observations and attitudes of this book. The author, however, has tried to be scientific. Thus this mutual dissatisfaction may only go to prove that in giving the results of deep searching into this struggle he has succeeded in being fair.

We wish that such volumes could be studied widely by both the merchant and the missionary for both of them, in summing up events in China, often show a startling lack of historical perspective. China is now moving into a new relationship to the world. Both missionary and merchant will remain therein. But both need to learn how to cut loose the inhibitions on a free and mutually satisfactory relationship that inhere in this struggle. They must all learn how to view and treat one another as equals.

The student of this volume should also become acquainted with the previous one by Dr. MacNair on "Modern Chinese History," as this latter gives the personal opinions which make up the background for the larger volume.

#### LOOKING AT CHINA'S SOUL.

THE SOUL OF CHINA. RICHARD WILHELM. *Harcourt, Brace and Co., New York.* Gold \$3.75. *Translated from the German by J. HOLROYD REECE.*

This book is not, as the title might suggest, an attempt to analyze that vague something known as the "Soul of China". It contains a series of somewhat loosely connected word-pictures of the author's twenty-five year's experience in China combined with his insight into the experience and attitudes of the Chinese. At times, indeed, it is difficult to separate the author's experience from that of the Chinese. To read is, however, to

peer through a lattice work, often fine and tenuous, at the soul that moves in a flowing mass of intermingled and ceaseless activities. The reader is thus left to feel through these luminous glimpses the soul of China which the author claims has not, in spite of revolutionary upheavals, "lost its gentleness or calm". Thus in the chapter devoted thereto one can feel the tragic bustle and beauty of Peking, the mystic wistfulness of sacred Taishan, the undying lore of the home of Confucius, the colorful tragedy of the "Sing-Song" girl and the greatness breathing through the minds of men like Kang Yu Wei and Prince Kung with whom, and many other Chinese leaders and thinkers, the author had intimate associations. The author does not, of course, try to hide the inevitable cruelty arising from the crushing conditions of the life through which he enables the reader to peer. Nevertheless to read is to learn how to appreciate the worthwhile-ness of the Chinese character and to spend less time in deploring its share of universal human baseness.

The last chapter outlines the culture of China which is after all the chief mark of its soul. The author feels that in her wisdom China has something of value for the whole world. "Because Laotse and Taoism, as combined with Confucianism, acts as a "regulator" to preserve "Confucianism from superficiality and utilitarianism" he feels that "Chinese wisdom is the cure and salvation of modern Europe". "Humanity", he says in the concluding paragraph, "needs two things; profound penetration into its own subconsciousness" until it is liberated into a "mystic and unified vision" with all that is vital, and "the ultimate intensification of the autonomous individual until he has acquired the power to match the whole pressure of the external world". The former is the possession of the East, the latter of the West. In combining them East and West "meet as mutually indispensable brothers".

Perhaps because he is dealing mainly with feelings, mystical whisperings and subconscious aspirations the author naturally overlooks historical accuracy to some extent. In any event that is what happens. The Lin Cheng Outrage, for instance, did not occur on the Peking-Hankow line. (page 216). A "homogeneous Chinese Church has (not yet) been formed." (page 231). We wish it had! Again there is doubt that the last Emperor of the Ming Dynasty had become a Christian ere he slipped out in tragedy, though probably some of his entourage later did. (page 233). Once more, the reference to Yuan Shi K'ai reads as though he became Emperor whereas he never got so far as an actual inauguration. Furthermore the spring and autumn sacrifices to Confucius have *not* "disappeared altogether from the public consciousness". (page 313). The treatment of the revolutionary movement is also at times somewhat confusing. While therefore, in general this book faithfully paints the outstanding features of the Chinese soul and culture it leaves somewhat in the darkened corners of the various pictures the historical details. It is not, therefore, an historical reference book. It does, however, provide impressionist pictures of the Chinese personality as it gleams through the many changes sweeping over and sometimes even upsetting her age-long calm.

#### LIFE AND REVOLUTION.

THE DRAGON AND THE FOREIGN DEVILS. JOHN GUNNAR ANDERSON. *Little Brown and Company. Gold. \$4.00 net.*

Can a geologist describe fairly life and revolution in China? This question the author of this book, who served the Chinese Government for

eleven years as geological expert, answers in the affirmative. The title is, it is true, somewhat sensational. It leads one to expect much superstitious lore and anti-foreignism. These are, however, only incidentally touched on. On the contrary this geologist deals with ordinary rural life and the outstanding phases of China's revolution in an interesting and clarifying way. In the first place he describes the obvious aspects of Chinese life as he met it and always sympathetically and fairly. To some extent he quotes other authorities. But usually he records his own observations of farming life, going into detail as to how the usually illiterate farmer meets his problems. Clearly does he show how the Chinese farmer has hit upon certain most effective ways of conserving nature's excessively exploited surface resources. China's agricultural experience furnishes, he thinks, the main basis for the Chinese "characteristic defensive nature and love of peace". Other characteristics are, passive resistance, reverence for learning and art, a kindly social instinct, tact and politeness and an ability to defy time. With all this one can heartily agree. His treatment of the revolution is, however, rather jumpy. It is mainly given in chapters written as articles during certain phases of the revolution. However these are all dated and when all are read a reasonably consecutive view of the course of the revolution can be obtained. Here and there occur touches of scientific insight as when for instance reference is made to the "gingko biloba" a "rare long-lived organism" which has lived on in China "unaltered from the Mesozoic age". Here and there occurs a touch of humor. A large grotto on the upper end of the Ichang gorge was reported to contain fossils of saurian monsters. Investigation proved them to be only huge stalagmites. Then Dr. Anderson and his Chinese colleague wished to visit the Museum in Shanghai. They discovered that Chinese were admitted only on Saturday afternoons when sport kept foreigners away. This day did not suit them. The curator, Dr. Stanley, averred that no concessions could be made to Chinese. Dr. Anderson sturdily announced that he and his Chinese colleague would go anyhow! This they did. Afterwards he informed the curator that certain specimens in the Museum were misnamed! Incidentally the book has many good words to say for missionaries. It is well worth reading.

#### WAR IN THE PACIFIC.

THE PACIFIC: A FORECAST. P. T. ETHERTON AND H. H. TILTMAN. *Little Brown and Co., Boston. Gold \$3.00 net.*

This book attempts to prophesy what may happen if and when the Pacific becomes "the ultimate area of power" and Australia a "world-center". The political power which is going to keep ahead of the situation and probably create issues for all the others interested in the Pacific is Japan. Two major questions, therefore, receive attention by the authors. What will Japan do? What will happen to Australia when it has become the "United States" of the Pacific? Interestingly enough this emerging "United States" and its counterpart have difficulties which focus in the common problem of immigration. For Australia, however, this problem is the more pressing as it is still an "empty" country. And Japan as the rising power in the North Pacific who is looking for an "outlet for (her) surplus population which has already assumed a density without parallel", cannot help but be interested therein. In addition there is the general



question as to which power or powers shall capture the markets of China which will grow to immense proportions as her scale of living and purchasing power rise. All this leads to a discussion of the possibility of war in the Pacific area and over Pacific problems. Interestingly enough the authors seem to think that this is more likely, if at all, to arise between America and Japan over their mutual relation to China than between any other powers. They admit, however, that unless Australia takes speedy and adequate steps to fill up its empty spaces with white settlers the land-hungry masses of the North Pacific will in time challenge in a vital way her right to allow land to lie idle. At present "Australia with eleven times as large a territory as the Japanese Empire, has only one-fifteenth of Japan's population". The ethical basis of this challenge is found in the words of the Chinese Consul who visited Australia in 1924. Since the Australians could not use Australia, he stated, the Almighty gave it to the English. "If the English do not use it, He will doubtless take it away from them". The course and the probable outcome of the war forecast are dealt with in detail as they will be affected by modern conditions. No matter which wins the victor will not control the coveted markets. Other powers will see to that! As a matter of fact the authors do not seem to be deeply convinced that this war will eventuate. While recognizing that they cannot forecast the actions of Japan they feel that she cannot solve her problems anent China except on a basis of mutual friendship and regard in which respect she is at the moment extremely weak. We found this book frank, clarifying and interesting. Naturally it centers in problems as they affect the British Empire which has now ceased expanding and seeks only to hold its positions. But the book contains much of enlightenment for others than Britishers also. It is also written in a style that the man on the street can appreciate.

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THE FORMATION OF THE CHINESE PEOPLE. CHI LI, *Lecturer in Anthropology in the Tsing Hua Research Institute. Harvard University Press, Cambridge, Mass.*

This is an attempt to delve scientifically into the ethnographical roots of the Chinese people. It contains many charts, graphs, maps and statistical tables. The utter complexity of the problem is evident enough from a perusal of the volume. In consequence the author claims no more than an attempt to show ways of solving it. He does, however, venture to arrange the basic elements of modern Chinese as follows; Descendants of the Yellow Emperor, Tungus, Tibeto-Burman, Mon-Khmer and Shan. To these, the major elements, are added as the minor ones, The Hsiung-nu, the Mongols and the "Dwarfs". Homogenous as the modern Chinese appear they evidently have a very mixed racial ancestry. In this volume the "natives" are spoken of as the "We-group" and the barbarians including all others as the "You-group". The expansion of the first and its intermingling and conflicts with the second occupy considerable space. The complexity of the Chinese physical make-up is also analyzed. The "We-group" are the most active wall-builders. A few other facts noted are worth citing here. At the beginning of the Christian era the Chinese population was concentrated in the northeastern and central regions. Less than twenty-five percent were found in other parts of China. Two of the tribes in Szechuan practised human sacrifice apparently. At the end of the Ming dynasty the Yunnanese were composed of Chinese, Mon-Khmer, Tibeto-Burman, Shans and Negroids. It is noted, also, that about the

middle of the twelfth century prohibition was tried with a view to reforming the "nobles" of the Nüchien tribe who were disturbing the Nüchien dynasty. This study begins with 722 B. C. as a starting point.

JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. Vol LIX, 1928.

This annual of necessity contains material of the nature of pemmican prepared for daring adventurers into the less well-known, more erudite and somewhat arid regions of Chinese thought and life. But unfortunately not all those interested in China have the patience or fortitude necessary to the mastication of such special research pabulum. To those who have, however, this annual provides much of significance as usual. For those who do not wish to or cannot enter the lonelinesses of research there are several articles based on research but with material that is, so to speak, sufficiently predigested to suit the ordinary interest. "The Jews of Honan" are treated by Dr. McGillivray in a thorough and stimulating way. It is the best article we recall seeing on the subject which has not lacked for treatment elsewhere. Dr. Hu Shih's sympathetic treatment of "Wang Mang, the Socialist Emperor of Nineteen Centuries Ago" is also interesting. Here is a "usurper" who had some high ideals which he tried to apply even though he schemed to gain imperial power. Such an article shows also the source of some of China's modern socialistic emphases. It served to remind us, too, that China has tried and almost forgotten many advanced ideas which the West is slowly and laboriously facing afresh. "The Ch'ing Dynastic Criticism of Sung Politico-Philosophy" by Mansfield Freeman served to remind us that new and virile theories have always had their critics even in China from both the theoretical as well as the practical viewpoint. The motivation of the "Great Wall of China" is also opened up by L. Newton Hayes. In short here is pemmican for the specialist and softer pabulum for the man on the street.

#### NEW BOOKS IN CHINESE RECEIVED.

*Published by the Christian Literature Society.*

Programme for Morning Worship. (早禱週課) Miss Marie Adams. For Middle Schools.

A Short History of Christianity. (基督教史綱) A. J. Garnier. For Middle Schools.

The Boy's Life of Christ. (青年模範) Based on W. B. Forbush, and adapted by S. C. Chang.

Fifty-two Sermon Outlines. (五十二短篇講壇) Z. K. Zia.

Historical Geography of Palestine. (帕勒斯德歷史地理學) By G. Adam Smith, translated by G. D. Wilder.

Can Religion Survive? (宗教仍有存在之可能否) Chang Fang.

The Dawn of Hope. (希望的曙光) Maurice Gerard, translated by Miss Shen Chen-yin.

Christ and Labor. (基督與勞工) C. F. Andrews, adapted by Elijah S. Nieh.

How Christ was Found through Manifold Difficulties. (信徒盲人之自傳) T. Kumagae, translated by Evan Morgan and Hsu Shan Tsai.

A Straight Way toward To-morrow. (未來的正道) Mary Schaffler Platt, translated by Miss Tieh-Mei Djao.

Life of Dr. Tsao. (曹麗雲女醫士歷史) Dr. Mary H. McLean, translated by Miss Wei-Nyoen Pan.

The Life of Florence Nightingale. (南丁格爾傳) Sir Edward Cook, abridged and translated by Miss T. Y. Shen.

A Short Story of Civilization. (文化的研究) Z. K. Zia.

Sunday Afternoon. (社會南車) A collection of stories adapted by "Nu To Pao" Staff.

西洋哲學家的研究 Z. K. Zia.

烟鬼的家庭

*Published by Committee of Christianizing Economic Relations.*

*National Christian Council.*

Walter Rauschenbusch. (維叻羅森泊評傳)

George Cadbury. (佐治卡步理評傳)

Toyohiko Tagawa. (賀川豐彥評傳)

農村經濟兩大問題

廣東農民運動

*Published by the Church Literature Committee of the Hankow Diocese.*

Christ, the Constructive Revolutionary. (基督乃建設式底革命者) based on chapter X of "The Spirit" by Rev. B. H. Streeter and translated by Rev. J. J. Tsang.

*Published by The University Press, Amoy.*

Chiu System for Indexing Chinese (牛周字彙索引) Chiu Bien-ming.

耶穌的研究中華基督教文社

宗教論文集 同上

## Correspondence

### Church and Intelligentsia.

To the Editor, of

*The Chinese Recorder.*

DEAR SIR:—There are many reasons why the Church in China to-day fails to enlist the "Literati" in any numbers. The more obvious ones will occur to the minds of everybody, such as the foreign character of the Church, the shortage of outstanding personalities in the ministry, the divided appeal of denominational churches, the poor

quality of our literature, etc. These are so familiar to all that no further comment is necessary.

I should like, however, to mention some of the more fundamental reasons.

First, the Church of to-day is not in the main current of life in China. This is pathetically evident once you enter the student field. The problems which confront youth to-day—vocation, sex, political questions, social changes, philosophy of life—are quite outside of the orbit of a pastor's work. I am not sur-

prised, therefore, that the thoughtful among our people are not attracted to the Church. When they cannot find in the Church help on the vital questions they are concerned with they turn, of course, to other organizations.

Second, the spiritual witness of the Church is singularly weak. At a time when the spiritual foundations of Chinese society are shaken, the Church, more than any other contemporary group of persons, should witness to the things of the spirit, and reaffirm the ageless truths of God, His love and His fatherhood and the preciousness of the human soul and its capacity for virtue, etc. But during the past two or three years, the Church has been unaccountably timid in its witness to these things. It offers no challenge to thinking men to arrest their attention. Can we wonder, then, that these men are not attracted to it?

The Church, thirdly, is using a terminology that is unintelligible to the young men of today in China. I have seen many a pastor in student meetings fail to establish contact with his audience, not because he had nothing to say but simply because he could not clothe his message in the every day terms of his auditors. The result is that the audience gets bored, the pastor gets discouraged and the meeting fizzles out. Next time, they will not come to listen to him. To be able to enter sympathetically into the intellectual mind, to probe helpfully into the deeper recesses of the youthful spirit and then to talk straight out from the background of your own intellectual and spiritual experience in terms familiar to the modern youth is today indispensable to those who want to be spiritual guides to the "Literati."

Lastly, Christianity, or rather the organized expression of it, is peculiarly unconvincing because

Christian's everywhere are no longer facing up to the original claims of our Lord. A conventional type of Christianity has been accepted and this type is what the average man outside of the Church sees. In consequence he wonders wherein lies the supremacy of the Christian claim.

The Christian Church all over the world today seems to me to be tending towards the position which kings occupy in many democratic countries in the West. The King opens hospitals, dedicates new buildings of one kind or another, presides at bazaars, etc. But as to real power in the kingdom, it lies not in his person. The Church seem to me more and more to approach this position in the life of mankind. It may still for a long time marry and bury but, as to real influence over men's lives, I am afraid the Church is like the king in a democracy. Nothing will bring the Church back to its rightful place in human life except that its believers have the courage to return to Christ Himself and let Him *reign supreme* in them.

#### A CHINESE CHRISTIAN STUDYING ABROAD.

#### Missionary Hindrances.

To the Editor, of  
*The Chinese Recorder.*

DEAR SIR:—In your September issue you ask for opinions as to why young missionaries quit. You will no doubt have been, by this time, well supplied with answers from people of long standing in China. I have been here but four years, yet none the less my mind is coming to certain conclusions. With Mr. Brumbaugh's first reason I should speaking generally, agree. Mission machinery is rather wooden. With respect to his statement that the majority of missionaries take



life easy I do not agree. I think there are a few who bow down too much to the opinions of doctors as, for example, in the question of frequent visits to the various sanatoria. But his third reason is a fundamental one and needs radical consideration. It is most pitiable that, in addition to our western standards of living which must be a very serious barrier to true fellowship with the Chinese, there has been displayed at various times and by various people evidence of what is known in England as "house-pride." A Christian Chinese young woman recently told me how she and her little brother once asked to be allowed to look inside a foreign house in Changsha. They were allowed to do so on condition that they removed their shoes. I happen to know that the memory of it still rankles! This attitude is fatal. Such a regard for one's own comfort is typically evangelical and this-worldly.

I do not think for one moment that there would be any difficulty about working with people of another race if this artificial difference of standard could be abolished. In the ports there is some approximation to equality as between the two races, or at least between certain social strata of the two races. A fundamental weakness of the evangelical churches, however, is that they are mainly middle-class, that is lovers of solid comfort.

There is one other reason which, to my mind, causes young missionaries much disquiet. We are up against magical views of Christianity as taught (perhaps unconsciously) by the past two or three generations of missionaries. It seems to me that the average missionary does not take the trouble (perhaps he lacks the time) to keep abreast of modern thought. The science at present taught in many Chinese schools is twenty years behind that

of the West. The theology of the mass of the Chinese churches is at least fifty years late. This can be seen by simply looking at some of the titles of tracts which are alleged to have a wide circulation. I see no way out of this difficulty but a straight fight with that school of thought represented by the Bible Union people. Teachers of science in our mission middle schools have very rarely any knowledge of theology and pastors, even the foreign ones, know next to nothing of science. Hence a thickening of the intellectual fog! Yet it seems to me that Christianity must quickly justify itself intellectually in China. On the purely human side it has scored heavily through its many philanthropic activities for which the Chinese are not ungrateful. I know of two men in my own mission, both magnificently endowed, who have never had a real chance to display, however, their intellectual powers through press of mission business. The machine is eating up too much time!

I remain,

Yours sincerely,

H. MARSDEN.

### The Name of Buddha.

To the Editor, of

*The Chinese Recorder.*

DEAR SIR:—You will pardon me sending you a memorandum relating to Mr. Graham's article in the August (1928) RECORDER on the name of Buddha.

Several of the technical terms used by Buddhists are generally rendered by westerners according to the Sanskrit. I take these from Eitel's Handbook of Chinese Buddhism. There is always vagueness about equivalents in English.

Page 491: 比丘, Bhikshu.

Page 492, line 1: Classics=Sutras; 修羅=Asura.

line 3 from end: four truths=

苦諦, 聚, 滅, 道諦

line 2 from end: Good-repute, apparently a translation of 聞聲 Sravaka=disciples according to the Lesser Vehicle (Hinayana).

Page 493, line 1: Twelve Causes, i.e., Nidana.

緣覺=辟支佛, on page 496 i.e. Pratyeka Buddha, who saves himself, but cannot save others, (the Middle Vehicle).

Page 493, paragraph 2, line 6: "heaven" 天, translates Deva the gods of Hinduism, also used for "devaloka" or "heaven."

Page 495, paragraph 2, line 3: Lama this is for 南無 Namah="All hail!"

Page 496; 阿羅漢, arhan, the saint of the Lesser Vehicle.

I am, yours faithfully,

JAMES W. INGLIS.

Theological College, Moukden.  
September 3rd, 1928.

## The Present Situation

### PRESENT SITUATION OF CHRISTIAN EDUCATION IN CHINA.

The "Narrow Nationalists" have been the strongest party in the movement for regaining educational rights. The Communists objected to all religions on principle. Mr. Tsai Yuen-pei's essay on "Independence of Education"—which represents the attitude of the Chinese Educators towards Christian Education—was based on the principle that education is to help young people develop their own ability, and to build up perfect personality, but it should not be used as a tool for any particular purpose, and should, therefore, be free from any political party and from any religion. Courses in the history of religion, and in comparative religion may, however, be included in the department of philosophy. In July, 1922, a motion was recommended in Tsinan to the effect that no religious education be allowed in elementary schools including kindergartens. The National Conference of Educational Associations at Kaifeng passed a resolution on "Separation of Education from Religion." The procedure advocated was that no religious propaganda be allowed in any grade of schools and that all students be treated the same whether Christian or non-Christian. If any religious propaganda be found in the school, registration should be cancelled or the school be forced to close. The "Narrow Nationalists" have now been suppressed, though they have been active in the North under the name of "New Nationalism." The Communists have been eliminated from the Kuomintang. As a result the anti-Christian Movement has come to a standstill. The Government attitude toward Christian education may be inferred from the fact that the Central Educational Commission recently determined that all private schools, including mission schools and foreign supported schools, shall be allowed to register in accordance with the official regulations and to continue to be

maintained. There is a real tendency for the attitude of the Nationalist Government toward Christian educational institutions to be moderate and fair.

The reorganization and transfer of responsibility within the Christian schools themselves and the hard work of the Christian leaders have increased understanding of their aims on the part of the Government.

There has been remarkable progress in the last two years in reorganization of Christian schools. Twelve of the universities now have Chinese presidents, acting presidents, or vice-presidents. With the exception of five the Christian colleges of Arts and Science are prepared to register or have registered. Out of the ten professional colleges, both theological and medical, five are maintained as usual. The attitude of the different provinces towards Christian schools varies. Kiangsu expects all Christian schools to register; Shanghai urged them to register immediately. Many schools in Fukien have already registered and still more are making preparations to do so. Kwangtung has shown an encouraging spirit of cooperation with Christian schools. The authorities of the Anhwei provincial government asked how they might help the missionaries to return and reopen their schools. Chekiang is ready to register any Christian school which has been transferred from the mission to the Chinese Church or to a Chinese body. Many schools are, in consequence, under reorganization. The new provincial government in Central China is anxious to see the Christian schools reopen as that region has suffered the most educationally. In Szechuan, missionaries are returning and Christian schools have gained the confidence of the local government and community. In regard to North China, a number of schools have registered according to the old Peking regulations. The later regulations, however, have made it very difficult for Christian schools in that section to register or to continue open.—Summary of article in *Educational Review*, October, 1928.

### OPIMUM SUPPRESSION CONVENTION.

From November 1-10, a National Opium Suppression Conference met in Nanking under the auspices of the Council of Prohibition of Opium of the National Government. One hundred were in attendance who represented the government ministries, provincial governments and various anti-opium societies. Proposals were submitted by various provincial governments. To consider these six committees were appointed. The Conference was marked by enthusiasm and frankness. Various government leaders made speeches urging that the Government's policy of suppression be put into action. As indicative of the sincerity of the Government it was pointed out that the new opium policy deprives the National Government of a monthly revenue of \$1,000,000, which is unregretfully waived even though Government finances are under great stringency. About thirty proposals were adopted by the Conference all aiming to exterminate the evil at its source. The cultivation of the poppy in China was scathingly denounced and punishments of a drastic nature proposed for officials who foster its growth. The National Government and provincial and municipal governments were called on to investigate secretly various localities during the poppy season. Special attention was given to the alarming quantity of poisonous drugs annually smuggled into China. Nothing was said about the purely political aspects of this situation. It was, however, urged that China should bring the force of public opinion to bear upon opium-producing countries so that the ideal of restricting the use of narcotic drugs to

legitimate medical purposes might be realized. The Chinese delegation to the International Opium Conference, which meets in 1929, will probably stress this point. The *laissez-faire* policy of foreign colonial governments was also scored as it has contributed to the making of something like a million addicts of those Chinese resident therein. A Chinese delegation is to visit colonial centers with a view to investigating the situation and ultimately entering into negotiations with the governments concerned to improve it. It was the opinion of the Conference, also, that foreign concessions and settlements in China have become "a haven of drug smugglers from which they direct their operations." "The relaxation in the enforcement of anti-opium laws in these areas is diametrically opposed to the spirit of the Chinese Government as regards opium-suppression." It was decided to enter into negotiations with settlement authorities with a view to a more strict enforcement of anti-opium laws in territories under their administration. In short the Chinese Government has abandoned the policy of opium suppression by taxation and has adopted that of elimination. To achieve this it must have the cooperation of foreign governments and peoples as well as that of the Chinese people. It remains now to inject the frankness and courage of this Conference into all members of the National, provincial and municipal governments in China.

### SOME CHRISTIAN EQUIPMENT LOSSES.

It is, of course, impossible to summarize completely the number of Christian buildings occupied and damaged during recent years or give the total value of the losses involved. We have, however, gathered some information which is herewith passed on. Y.W.C.A.:—In Nanking the equipment and residence were lost though the buildings were left intact. The loss on the residence was about \$3,000. In Changsha, while the premises were frequently occupied, neither building or equipment was lost. At one time the Communists used the buildings. Their successors returned practically everything giving even an inventory thereon. The loss to Chinese staff and Association probably exceeded that on foreign property. . . . Y.M.C.A.:—Estimated damage to association buildings and equipment \$5,000, or one-fifth of one percent of total valuation; damage to forty residence properties estimated to be \$14,000.00, or approximately three percent of total valuation . . . . The Norwegian Missionary Society, Changsha, lost in buildings and equipment about \$20,000. . . . A summary of the report of church and missionary property losses in West China, as given in the West China Missionary News, September, 1928, is as follows:—in fifteen centers soldiers damaged chapels and occupied property, stealing also money and clothing. In seven places the total loss was estimated at \$2,045.32; the loss in the others is not given. . . . The American Baptist Mission reports that nine buildings in three centers, Kihwa, Huchow and Ningpo were occupied in all 1,418 days: the estimated damage to buildings and equipment was \$10,550. . . . The Southern Presbyterians report that most of their losses occurred in five centers in Kiangsu; the damage to buildings and equipment is estimated to be \$110,800. . . . The London Mission reports that in four centers (Hupeh, three; Kwangtung, one) about twelve buildings were occupied. All these except the dwellings at Siakon and the church at Poklo have been returned. . . . The United Church of Canada, West China Mission, had three residences, one girls' school and one hospital completely looted. . . . The English Presbyterian Mission, Swatow, incurred loss in six centers



by looting and occupation by soldiers and Communists which amounted to a total of about \$23,000....The Southern Methodist Mission shared in the Nanking losses and suffered about \$5,000 worth of damage elsewhere; Soochow University was damaged to the extent of about \$3,000....The Church of England Mission, Peking, suffered loss in one station of about \$6,000....The Anglican Mission, Hankow Diocese, suffered direct property losses to the approximate amount of \$100,000....The Church Missionary Society, Chekiang, had property occupied but suffered a loss on equipment of only about \$1,000....The Methodist Church in the Central China Conference, which includes parts of Anhwei and Kiangsu, suffered property losses estimated at \$81,450 or about 4.6% of estimated valuation thereof....The Missions in China of the Presbyterian Church in the United States have lost by warfare through damage and destruction of buildings and equipment a total of \$279,860.44. The property concerned was scattered over seven provinces and located in seventeen centers.

This information is undoubtedly sketchy. Some Christians groups suffered little or none in regard to property. Some information in our hands was too indefinite for our use. What is given above cannot, therefore, be used as a basis for any general estimate. It may however, be noted that this information concerns at least eleven missions in widely separated districts all over China and totals at least \$500,000 altogether. The complete total is of course much greater than this.

It is worth while noting that no British Mission has made any claim for damages on any government and that four American Missions, The Methodist Episcopal, The Northern Presbyterian, The United Christian Missionary Society and the Northern Baptist have announced their decision to make no claim anent damages at Nanking. The Executive Committee of the Board of Trustees of the University of Nanking has decided to make no claim but "does not object to accepting any reparations or indemnification voluntarily offered by the Chinese Government." A few American missions are making claims for reparation but how many we do not know. These incomplete figures are not published with a view to deploring or resenting the damage involved. They contain, however, some foundation for inferring that the actual property losses incurred during this revolutionary upheaval involve only a small percentage of the actual value of property owned by Christians. No attempt has been made to get information as to personal losses which in some cases, at least, were total and large. Nothing is said, furthermore, about losses by Chinese Christians which were also very heavy.

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## Work and Workers

### Christians Join Eclectic Society.

—During the absence of the missionary connected therewith most of the members of a country church near Sinchow, Shansi, joined the "Ta T'ung Hui." This eclectic society combines Buddhism, Taoism,

Confucianism and Mohammedanism with a sprinkling of Christianity. Many of the hymns used therein are Christian and prayers are offered to God. In its services a bell and incense is used. It also has an Episcopalian order of church

officials. A well-known Chinese scholar and one time politician is at the head of this "church."

**China Representative on Secretariat of Institute of Pacific Relations.**—Dr. Hawking Yen, of Peking, will, beginning from January 1, 1929, become an Associate General Secretary of the Institute of Pacific Relations. Dr. Yen has been for many years prominent in China's foreign service. He is a Doctor of Philosophy in Political Science, having been granted that degree in 1911 at Columbia University. By this appointment China will be more directly represented in the Institute and it in turn become more truly international. It is expected that in the near future a similar appointment will be made in connection with Japan.

**Bandits Capture Missionary.**—In the latter part of September, 1928, bandits captured Miss B. K. L. Tobin, a member of the C.E.Z. M.S. in Hunan. They kept her for forty-four days. During that time she suffered considerably from forced travelling and lack of proper food. In consequence she showed signs of malnutrition when finally released. It appears that the bandits thought that they were capturing a man, also a missionary. Another lady was with Miss Tobin when she was captured but was allowed to escape. Bishop Holden spent considerable time in effecting her release. According to report a ransom, considerably lower than that originally demanded, was paid but it is not clear who actually paid this ransom.

**Medhurst College Summer School.**—Quite a successful Daily Vacation Bible School was held at Medhurst College, Shanghai, during the summer vacation. Nine of the senior students, four of them Chris-

tians, carried on the teaching of eighty-five poor boys for a period of five weeks. Many more among the student body of the college showed their interest in this project by subscribing money. The interest, enthusiasm and unselfish spirit shown by these young "teachers," in this eager desire to spread education among the masses, is an indication that they in some measure realized the patriotic, and Christian value, of unselfish service to others.

**Week of Evangelism in Canton.**—The meetings were held on the afternoons and evenings of five very warm days in July. The speakers were two Chinese pastors, one a Baptist and the other a Methodist who occupies a Presbyterian pulpit at the present time. The attendance at the ten meetings totalled more than ten thousand. In spite of the heat and the crowding of the auditorium the attention was good. More than four hundred enrolled in Bible study classes. The organization of the meetings was in the hands of a committee made up of representatives of more than twenty churches and the work of this committee was directed by Faan Long Sai. He estimated that more than four hundred different persons from these churches worked either as ushers or helped with the music. The meetings were helpful not only because of the direct influence on those who attended but also as a demonstration to people that what has been done in the past in religious work can be done again.

**News from the Far West.**—Dr. David C. Graham, a missionary under the American Baptist Foreign Missionary Society, made a trip to Ningyuenfu, Szechuan, last July and August. He noted that something like three thousand dens in Suifu are openly dealing in opium.

At Ningyuenfu, also, he found some of the church members using opium. Most of the church members are, however, still loyal. They pled for a missionary, which request cannot be complied with. He visited also the home mission field of the Szechuan Baptist Convention among the Lolos. This work has a Chinese evangelist and a well-attended school. Some of the Lolos have been baptized and a considerable number of others have really adopted Christianity. The Lolos worship one God only, who is called "The Sky God" or "The God of Heaven." No image of him exists. The Christian Lolos consider that he is the same as the Christian God who is, however, revealed more perfectly and completely in Christ. In consequence they find the transition to Christianity rather easy. On this trip Dr. Graham found all the officials friendly. They gave him ample protection. West of Yachow he noted no sign of anti-foreign feeling. "This attitude," he says, "increases in intensity as one goes towards the coast."

**Helping the Farmer.**—Mr. Outerbridge, a member of the North China Mission of the American Board, conducted last spring a series of cooperative experiments with the farmers in his field. Forty-six farmers set aside small plots of land for these experiments. Labor and land were thus provided by each community. Many other farmers, also, have planted smaller lots with new seeds. In all 2,000 packages of seeds were distributed. These include wheat, corn, sorghum, millet, oats, barley and buckwheat, adapted as need be for both irrigated and dry land. Two of the dry-land sorghums stood the test of an especially dry season exceptionally well. A chain of experiments is being conducted to discover types of grain that can withstand long

sieges of drought. New types of farm machinery, grist mills, canning machines and pumps for wells, etc., are also being introduced. At present flour is ground by stone mills and the fruit supply has no facilities for canning or evaporation. A fall fair, which will include rural training, is also under way. All this Christian social service has a bearing on self-support.

**Economic Conditions and Self-support.**—The evangelists at Pao-tingfu, Chihli, recently got together to discuss the question of self-supporting churches. As is often the case this group, like others, discovered that unless something is done to improve the economic conditions of the people it is useless to expect the churches to become self-supporting. Whether this is due in this case to exotic standards of church life or to a too low local economic strength was not disclosed. The result of this particular discussion, however, was the appointment of a committee to see if and how a colonization scheme might be promoted to meet the difficulty involved. This scheme would mean moving the poor people of the area to some place where fertile land is more plentiful. In the event of such a scheme being adopted and suitable land found it would be necessary also to secure funds outside the locality concerned to finance it. Already the Christians in this community have started cooperative associations and done considerable mass education work. Yet apparently something more is needed to make country churches self-supporting on a large scale. This is the kind of frank facing of the problem of self-support we need. If others know of similar approaches or tentative schemes we should be glad to pass them on. This incident raises squarely the question, Can

rural churches become self-supporting on their present economic level?

**Nation-wide Evangelism in Japan.**—The Recent "All Japan Christian Conference," looking toward a Nation-wide Evangelistic Campaign, passed a resolution that in view of the present conditions in Japan, they would unite all their efforts to make known throughout the nation the Gospel of Christ. An especially selected committee of fifteen met several times and drew up the following plans: The campaign shall be called "Kyodo Dendo (Cooperative Evangelism). As this evangelism is to demonstrate Christianity in the work of thought, it is proposed to seek the cooperation of specialists on the thought problems of to-day, and seek the revival of faith and interest in personal salvation. For this purpose special meetings of pastors and laymen are to be held. It is requested that local committees be appointed all over Japan to draw up a plan of evangelism for their districts. These committees, when organized, should send representatives to discuss their plans with the central committee. It is proposed to leave the raising and disbursement of funds for all local expenses to these committees. Two types of speakers will be utilized—one to confine his message to the deepening of the spiritual life of baptized Christians, and the other to call non-Christians to Christ. The central committee urges all Christian workers in Japan to pray together, and organize their local districts as soon as possible.

**How Roman Catholicism Entered Korea.**—The Rock, November, 1928 refers to an article in the Korea Mission Year Book, 1928 (page 155) which deals with "Catholic Missions in Korea." This article

shows that Catholicism entered Korea without any direct foreign evangelization. It took place about the time the Manchus overthrew the Mings (1636). Several of the embassies which visited the Chinese court met European missionaries in Peking. They were presented with books treating of the sciences and Catholicism. Some Korean savants, who had retired from the world to study and meditate, got hold of these books apparently. One of this group, furthermore, was intimately connected with the son of the Korean ambassador to China in 1783. The son of the ambassador was urged to study the foreign missionaries and their religion. This he did. He also embraced Christianity and was baptized under the name of Peter. He returned to Korea in 1784 and baptized his friend to whom he gave the name John Baptist. He also brought with him a supply of books. These two and another student, baptized as Francis Xavier, soon won others. Conversions grew rapidly in number. Persecution arose. Some denied their faith; many stood firm. In 1795 there were 4,000 Christians. During this same year the first foreign priest arrived. There were persecutions in 1801, 1839, 1846, and 1866. Nevertheless in 1876 there were 10,000 Catholics; in 1900, 42,000; and in 1927, 104,000. There are now in Korea forty-nine foreign priests, sixty-two Korean priests and 148 Korean sisters. Two hundred and fifty Korean youth are studying for the priesthood.

**A Visit to Hunan.**—Bishop Gilman in the *Newsletter*, October, 1928, records his experiences during a recent visit to Hunan. At Changsha he took charge of a union English service held at the Los Angeles Bible Institute compound.



Military occupation has damaged these buildings very little. Mr. Timothy Hu, a graduate of Boone Middle School, is now superintendent of the Changsha Post Office. He has done much in connection with local work to restore the spirit of self-support and revive Christian enthusiasm. Among other things Bishop Gilman noted was the black skirts worn by the school girls and the large number of them who are well advanced in age. During this trip he met many thousands of people but only once was he saluted by a phrase which might have been meant as an insult. At Anyuen, one of the places visited, he found very few Christians left owing mainly to the long-continued inactivity of the local mines. Among these is, however, the superintendent of the mines and one or two others prominently connected with them. At Pinghsiang he found a sincere and active Christian who is establishing a private chapel at his soap factory situated outside the city. The Anyuen clergy go over on Sunday afternoons to take the service. There is also a mine school under the care of Rev. James Lung which cannot receive all those desiring to enter. On his journey back in the train the Bishop met a number of Christians. One introduced himself as having been confirmed in Shanghai under Mr. McRae. Another was an officer who saw to it that soldiers bought tickets. He was a member of an Episcopal Church and had taken a course in the Bible Institute in Changsha. Bishop Gilman concludes his notes on this trip by remarking, "For the man who is willing to be a democrat among democrats, there is a great opportunity for Christian service of all kinds in China of the present day, but no class of Chinese will allow anyone to put things over them or try to trample them under their feet."

**Reorganization of China Christian Endeavor Union.**—The China Christian Endeavor work has been going on for some months under the handicap of having no paid General Secretary and no central office. Volunteer effort has, however, kept it going forward. On the request of the World's Christian Endeavor Union, Boston, Massachusetts, a provisional committee has undertaken its reorganization. Correspondence is in the hands of Rev. C. K. Lee of the Chinese Home Missionary Society, whose office is 501 Missions Building, Shanghai. Rev. A. J. Garnier, whose office is in the Christian Literature Society, 143 N. Szechuen Road, Shanghai, is the treasurer. The Mission Book Co., 13 N. Szechuen Road, Shanghai, are distributing agents for the books and publications of the China Christian Endeavor Union. The topic books, "Hints and Helps" and the "Junior Topic Book" for 1929, are now on the market. Mr. Li Chi-an, who was a secretary of the Society with Mr. and Mrs. Strother, made the first draft. Mr. Li Tao-tsin revised the style and read the proof under the supervision of Rev. C. K. Lee. The books before printing were examined by Rev. Joshua Vale—to whom many are indebted for his work of previous years—and by Rev. Chen Chin-yung, and were reviewed also by Pastors Li Hen-chuen and Yao Hsien-yung, representing the Shanghai Christian Federation. Because of advertisements, which were secured through the energetic efforts of Mr. E. E. Strother, the books were sold at a lower figure in the past few years. There are no advertisements, however, in this year's booklets, but at the same time the committee has kept the price down to the low figure of ten cents per copy. Orders can be made direct from the Mission Book Co., Shanghai.

The committee is very anxious to get a complete list of all Societies, and will appreciate any information. They desire also suggestions looking forward to a full and effective, but simple, central organization,

that will be helpful to all the scattered societies of China. Prayer for this work will also be appreciated. We hope the best is yet to come.

P. F. PRICE, *Acting President.*

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### MISSIONARY TRAGEDY.

"To-day (November 13, 1928), the very sad news reaches the Secretary of the English Baptist Mission of the murder of one of its youngest missionaries in Shansi. Miss Grace Muriel Mann only came to China in January, 1926, and after a period of language study in Peking and then in T'aiyuanfu she was proceeding to Sinchow to begin work there when she was attacked by robbers and murdered. No further details are yet to hand. It is only some forty English miles from Taiyuan into Sinchow and the journey is usually accomplished by motor in two or three hours. It is on the main north road to Tatungfu. Hitherto Shansi has had the well-earned name of being China's model province, and women and children could travel in perfect safety from one end to the other of it without fear of violence, but the recent murder in cold blood of a Swedish missionary and now of Miss Mann is an ugly symptom of the reign of lawlessness prevailing throughout China. Miss Mann was a woman of peculiarly gentle and quiet spirit and now ere her work was begun she has fallen a victim to the bandits who are China's greatest curse and menace."

E. W. BURT.

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### Notes on Contributors

REV. EDWIN MCNEILL POTEAT arrived in China in 1927. He is a missionary under the Foreign Mission Board of the Southern Baptist Convention and was for sometime located in Kaifeng, Honan. He is now on the staff of Shanghai College.

MR. GIDEON CHEN is an industrial secretary of the National Christian Council of China.

DR. HERMAN C. E. LIU was formerly on the staff of the National Committee of Y.M.C.A.'s in China. He is now president of Shanghai College.

REV. RICHARD H. RITTER arrived in China in 1923. He is a member of the Presbyterian Mission (North) and is on the staff of Yenching University, Peking.

MR. MAXWELL S. STEWART is on the staff of Yenching University, Peking.

REV. W. R. JOHNSON arrived in China in 1906 and was stationed in Nanchang under the Board of Foreign Missions of the Methodist Episcopal Church.

